

Religion in Review: North America

by Norman B. Rohrer
director, EP News Service

Once more the restless earth has orbited the sun, pirouetting in pristine splendor while increasing its payload by nearly three persons each second... 172 each minute... 10,000 each hour... 240,000 new souls every time around.

This was the year when Esau and Jacob embraced, when Idi Amin executed, when women struggled for equality and when traditionalism gained in its appeal to youth.

In 1977, 42 per cent of all American adults were in church, and the Gallup Poll opined: "It could be said that we are at the beginning of a religious revival."

Newsmen demanding "full disclosure" touched Billy Graham, Bert Lance, Anita Bryant, corporations, sportsmen and the CIA.

European Baptists called 1977 "The Year of the Bible." For the first time in centuries all three branches of Christendom — Catholic, Protestant and Orthodox — accepted a common version of Scripture (the Revised Standard Version, now published with the Third and Fourth Maccabees and the 151st Psalm in the New Oxford Annotated Bible, with the Apocrypha).

In 1977, deviant behavior patterns had instant support. Homosexuals openly took posts in politics, pulpits and classrooms. Scientologists filed a \$1 million damage suit against the FBI following a Los Angeles headquarters raid. Courts pondered such unusual cases as reverse discrimination, illegal aliens, appropriated farm land and the outrage of preservatives that were giving food a shelf life up to five years.

The energy crisis waned in 1977. Crowding the headlines were such issues as industrial patenting of new life forms, the Panama Canal, abortion, deprogramming, the right to die, retirement beyond age 65, Christian yellow pages for "born-again advertisers only," and the quest for freedom from crime.

Denominations

The Salvation Army outstripped all religious bodies in growth this year. H.L. Mencken's Midwest "Bible Belt" shifted 1,000 miles to the south. Some 30 million adult Americans claimed to have the born-again experience.

Expanding churches were hedged by dissent over the issues of women priests (in one case a lesbian), homosexual ministerial applications, inerrancy views on Biblical doctrine, and the continuing charismatic cleavage.

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NEXT TIME

New series on wills

Gallup pollsters predicted continued momentum for the evangelical movement which, the opinion samplers said, had "outlived the charge of being socially apathetic — more interested in winning souls than in social outreach." Martin E. Marty called the born-again movement the strongest thrust in American religious history, one which "is not going to go away."

Reflecting the example of their Commander-in-Chief, Americans swelled the Sunday school. Missouri Synod Lutherans said their schism actually strengthened the 2.8 million-member denomination. Merger plans between United and Southern Presbyterians waned. Protestant churches in England involved in an ambitious unity scheme failed, but Anglican scholars called for recognition of the Pope as "chief pastor" to heal the 400-year-old split with Rome. Episcopal scholars declared that the charismatic renewal is the ecumenical movement of the day, and a mid-summer inter-denominational gathering of 50,000 charismatics in Kansas City proved the point. David DuPlessis warned them not to organize a separate charismatic denomination.

Evangelicals were hailed by the American Jewish Congress as Israel's best friends and were found to make up 40 per cent of all tourists to Jerusalem.

Church members in 1977 preached the Gospel, fed the poor, collected and destroyed hand guns, plastered bumpers, gave \$10 million to build Garden Grove Community Church's glass cathedral in California, fought for human rights in Russia and other countries, prayed, picketed, and paraded while they looked for the fingerprints of God along the rapid stream of time.

Education

In the vanguard of religious education this year were the twin issues of prayer in public schools and tax credit for parents of parochial students.

From coast to coast, legislatures made room for classroom prayer and meditation, stressing the importance of teaching morality if not religion.

Surveys of high school leaders showed a high degree of religious commitment; 82 per cent favored a traditional marriage arrangement and 89 per cent did not use drugs.

Enrollment and financial support of evangelical colleges enjoyed surprising growth. Studies showed that co-ed dorms at church colleges were losing appeal.

Legal struggles continued between parents wishing to enroll children in unlicensed Christian schools and state departments of education which tried to outlaw the church-sponsored schools. Almost always, the parents won.

Mission

The global Protestant missionary front stood at 55,000 individuals, including 37,000 North Americans. On the year's first day, 8,604 young people among the 17,112 delegates to Urbana '76 signed cards pledging their consideration of missionary service abroad.

Although the Good News appeared on cereal boxes, in books, magazines, TV, radio and even on letters in the sky, two-thirds of the world's population still had not heard the message, said Gottfried B. Ose-Mensah, executive secretary of the Lausanne Committee on World Evangelization. Missionaries and national workers were jailed, killed, tortured and deprived of property as they sought to carry out the mandate of their Lord.

Publishing

More than 2,000 new book titles were distributed this year as evangelical publishing flourished. One million copies of the Good News Bible, published by the American Bible Society, were sold in its first month. 7,298 registrants at the Christian Booksellers Association's July Kansas City convention made it CBA's largest.

Both the New York Times and the Los Angeles Times announced policies against accepting advertising for pornographic films.

Faith Today, monthly magazine for Canada, was launched in Toronto by Leslie Tarr and Barrie Doyle. The National Courier inked its last edition and ceased publication because its circulation of 60,000 could not support its costs.

Membership in the Evangelical Press Association rose above 300 and one of its periodicals, Inspiration, was headed for the news stands with an evangelical message.

Broadcasting

The Christian Broadcasting Network this year began the first 24-hour daily religious TV service transmitted coast-to-coast via satellite. An average of six thousand letters a day continued to clog the offices of the Federal Communications Commission until Chairman Richard E. Wiley was able frantically to get out the word: "Madalyn O'Hair has not petitioned the FCC to curb religious broadcasting."

"Jesus of Nazareth," a special Easter telecast, received favorable reviews from secular and religious audiences alike. ABC-TV, despite strong opposition from Christian leaders, introduced "SOAP," best described as a "30-minute dirty joke."

Television's poor programming was called "more serious than the quiz show scandals of the 1950s. FCC Chairman Wiley described U.S. audiences as "thirsting" for wholesome TV fare. Three of every five homes owning TV sets switched this year to public television.

A thousand New York babies were born addicted to heroin; 600,000 drug addicts fed their habit; a mother on welfare offered to bear a child for a California couple to earn \$10,000; 1,914,000 unmarried adults shared living quarters; nuclear war was seen as "inevitable"...

But the salt had not lost its savor. "Religious" persons were found

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New Year's Eve

It's almost twelve;
I wish I were
all by myself...
It just isn't right,
this very last night,
if I don't spend
any time with the Friend
Who is, after all,
of the friends that call
the very best.

I hear Him knock
and I look at the clock;
I know I must go,
—I hope they don't mind—
but I have to find
just a small spot
for me and my God.

It's almost twelve,
and while I leave
I excuse myself.

Didy Prinzen

ViewPoint

A year of spiritual change

It's been a year of change for virtually all of us. There has been joy in the birth of a new child and grief in the loss of a loved one. A number of young people have been killed in recent months as a result of traffic accidents.

There were changes in jobs... or loss of jobs in times of high unemployment. Many among us moved into new homes in a time when the housing industry is virtually standing still and many of us travelled to Europe, Florida, across Canada, and points beyond.

It has been a year of change within our respective churches as well. Some 35 churches welcomed new ministers to lead them and feed them.

The world around us has changed and perhaps our family situation has changed as well through birth or death, employment or unemployment. But has your mind, your soul changed as well in the past year?

On New Year's Day we are bound to sing that century-old hymn, *Another Year Is Dawning* where we look to the future and pray for God's guidance. Let us look at 1977 for a moment to see if it has been "another year with Thee."

Was it a year of leaning upon His loving breast, a year of trusting in God and of quiet, happy rest? Was 1977 a year of mercies, of faithfulness and grace? Was it a year of gladness, even through grief in the loss of a loved one? Did we experience God's presence all the days?

Was it a year of service, of witness for Thy love? A year of training for holier work above?

We sing that song of commitment each New Year's Day but at the end of the year can we say that we have tried to live up to that commitment? It takes hard work and we have to live through many struggles in order to attempt to live up to that commitment.

As we look back over 1977 and we ask all of these questions, I suppose

that we must basically look into our hearts and ask: "Have I grown spiritually in the past year?" Has there been a development in our relationship with our Lord which is also reflected in our attitudes to others in our family and in our church?

Have we experienced God's faithfulness and grace this past year? Oh we have seen our church grow and we may even have become involved in some sort of missions outreach. We have been preoccupied in healing wounds within our own congregation. There are too many internal struggles within the church to be worried about our own spiritual growth!

You and I both know of churches around us which have had a pretty rough year. They have spent all of their energies on a certain issue or problem within their church; it may have been a division over Christian education or a struggle with the problem of common law relationships or divorce. Those kinds of divisions may have kept us all busy this past year... but have we personally grown in the Lord and have we as a body of Christ grown together in the Lord?

Let's ask it again: Was it a year of gladness, faithfulness and grace? Or was it a year of struggle, devilish greed and unchristian business ethics? We can push aside 1977, reflecting on all that has happened, and we can start a new day and month and year.

"Speed along, then, years and ages, with your gladness and your pain; even when deepest sorrow rages, faithful will our God remain; Though all earthly friends forsake us, guided by His loving hand we will draw near to His heart, looking toward our fatherland."

We have all fallen short of our promise to totally and absolutely follow God in 1977. We must pledge our hearts anew for the year 1978 and we must renew that promise each day... with the Lord's help.

Keith Knight

by Keith Knight

NewsViews

Mars and icebergs

North American scientists are both frustrated and excited.

They are frustrated because, after more than a year of analysis and research, they have no proof of life on Mars. Their sophisticated space-age toys — the Vikings — made their landings on Mars and looked at soil samples as well as atmospheric conditions but found no evidence of life.

They continue to be persistent, however, and hope to send off a number of roving vehicles to roam for a few dozen miles on Mars, gathering soil and stone particles and summon them back to earth for analysis.

But space agency officials in the United States have warned the scientists not to expect too much by way of Mars exploration until at least 1988 because of budget restrictions. Such a rover mission on the face of Mars would cost several billions of dollars and would prove to be an expensive hobby!

But scientists are also excited. You have undoubtedly heard in recent months about visions to move Northern Atlantic icebergs to such places as Saudi Arabia in order to provide fresh water for many parched countries in this world.

A lot of people think that it is a half-baked scheme. Nevertheless, a number of scientists and engineers are beginning to give it some serious thought and some are convinced it can and will be done.

The scheme? Tow icebergs from the Antarctic and park them in the ocean off the coast of countries that need fresh water.

It has even been suggested, only half facetiously, that the iceberg might also be used as a combination giant food freezer, tourist attraction and recreation area suitable for skating,

skiing and iceberg-climbing.

"It was a bit of a carnival", said one scientist who attended the first world International Conference on Iceberg Utilization, held in Iowa last summer.

These scientists do not yet know what effect iceberg-towing would have on the weather and fish populations if these huge masses were to be moved in constant stream from the North, to say the Mediterranean.

Numerous tests have already been conducted on these icebergs and scientists know the maximum size of an iceberg that can be towed — about two million tons; anything larger will break up, they say. That conference concluded one thing, however. Towing icebergs from the Antarctic will probably eventually be done by man. "We are pretty smart", said one man.

Two stories about man's technological progress, both of them reflecting an air of arrogance. Man seems to be intent on altering this earth's physical make-up for personal gain. Playing with the atmosphere, altering weather patterns seems to be a game we can ill afford.

Man's curiosity has developed technology to a point where it has become dangerously simple to alter the entire universe. At the turn of the century we were learning how to fly "sky machines". Today, we think nothing of darting back and forth to Mars to get some soil samples or moving millions of tons of ice from one part of the globe to another.

God gave man supremacy over the universe, to care for it and to nourish it for His glorification. We tend to lose sight of our God-given mandate and tend to tamper with God's world as though it were a Meccano set.

DATELINE: THE WORLD

by Johan D. Tangelander

Support your missionary through letters and prayers

How can I help the missionary whom my congregation supports? The first reaction is: "Missionaries need financial help. We always hear pleas for money."

"True! Each consistory has received a letter explaining the financial crisis of the Board of World Missions."

Thirty-eight new missionaries have been appointed in 1977 to serve the Lord in foreign lands. What a blessing! But the appointment of new missionary personnel had to be temporarily halted. No active recruitment is going at the moment. All missionaries have been told to "defer all possible purchasing" of new equipment, etc. Financial support is needed for current foreign mission programs as well as for meeting new opportunities.

By the way, don't send your missionary money. It will likely never reach him. If you do want to make an above quota contribution, send it to the Board of World Missions in Grand Rapids, Mich., mentioning the country and the type of program you wish to support.

But I don't want to write only about

the need for financial support; I want to present to the readers a personal need which is shared by every missionary. Have you surprised your missionary with a letter? We are looking forward to getting letters from "back home." The trip to the post office is the highlight of our day.

You may say: "What should I write my missionary? I hardly know him. An exhortation to keep going? A sermonette?" We love to hear how things are back home. How is the work on the farm? How is business? What is happening in your school and church? How is society life? What is happening in Canadian politics? How are the Christian organizations doing in your locality?

As we are in a country under martial law, where the news is censored, news from abroad is limited and not trustworthy. What is the rate of inflation? Do young people find it hard to get jobs when they finish high school? When you write your missionary about these practical matters, he won't be overly surprised when he returns home. Of course we are

interested in the members of your household. What are they doing? Do you have pets? Missionary children love to hear about them. As a missionary family far from home and out of touch with the changing of the seasons, we like to get a "feel" of the fall, the excitement of the first snow fall, the fun at the skating rink, the freshness of spring, the budding of the leaves, the yard work, the ploughing and the sowing of seeds, spring cleaning, these types of down-to-earth affairs of life. Hearing about them gives you a feeling of belonging to the life and activities back home. And if you have something precious to share from God's Word, by all means do so.

But what encourages your missionary most is the simple re-assurance that you support him with your prayers. Do you want to be a real help to your missionary? Get his address today and write him a letter.

Sharing through correspondence is a fine ministry. But there is one vital means of support that is not stressed enough—prayer support. Do you pray regularly for your missionary?

Prayer does not need to be in flowery and flowing language. It is simply interceding before the throne of God's grace on behalf of your missionary. He is in the forefront of the battle lines. The power of evil is very real wherever he is working. Wherever the Gospel is proclaimed, the devil opposes.

Mrs. J. Goforth, a Canadian missionary to China, has written: "The greatest hardship of the missionary's life, is not the strange food he eats, nor the house he lives in, nor the trying climate, nor the lack of modern conveniences. Not even the homesickness and loneliness of separation from congenial friends and loved ones. The greatest hardship in the missionary's life, and the thing which drives many defeated from the field, is the combat against the powers of darkness. If the missionary is left without sufficient aid in prayer, he suffers. Some brave lives have even gone down into terrible defeat and outbroken sin because the powers arrayed against him have been overpowering and overwhelming."

Do support your missionary, won't you?

LETTERS

National UNICEF chairperson visits school

Dear Sir:

The Kings County Christian School in Kentville, N.S. and UNICEF looked on the visit as a real success. The local Christian school was visited by Mary Elson, national chairperson for UNICEF-Canada on Thursday, October 13. Mrs. Lois Schrag, local UNICEF chairperson, indicated that this school was visited because of its past good record of collection for UNICEF.

Each year UNICEF encourages local school pupils to collect money for their projects by taking UNICEF boxes with them on their Halloween

trick-or-treating. This money, under the United Nations Children's Fund, supports projects for young, developing countries with limited economic ability. It helps people help themselves.

The students at King's County Christian School were called into assembly, where Mrs. Elson reported of her visit to the Philippines, where she saw UNICEF money doing things for people. She explained to the pupils that \$76.00 would purchase a very needed pump to supply a village in a developing country with fresh water.

Mrs. Schrag explained that she wanted to introduce Mrs. Elson to a school where the pupils participated vigorously in this project. This visit was also intended to motivate the pupils at the Christian school to keep up their good effort. The students, challenged to collect enough for a pump, collected more than they ever did, \$130.44. This is a good effort for a small school.

Why this result? Credit goes to those who put money in UNICEF boxes, often parents as well as those visited on Halloween. Mrs. Elson told

the children that she was a Sunday School teacher, and recognized that the Christian school children had religious motives of love for the poor as a reflection of Christ's love for people in dying on the cross. The school does actually support this project as a way of demonstrating that Christianity calls one to a deep social conscience or concern for the needs that are felt around the world today. Christ said that we are, "In the world".

Calvin Hoogstra
Kentville, N.S.

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The "purity" of a denomination

Dear Sir:

I read the letter (Nov. 11) of the concerned brother from Clinton, Ont., Mr. B. Haverkamp, with much concern of my own. My concern, however is not so much for the CRC, as for the 'baby' Christians that are born again into the Church of Christ. True, I, too believe that the CRC is a good church organization.

However in the beginning of the brother's letter he states that he believes that the doctrines of the CRC are based upon the infallible word of God. I agree in principle with this. It is to be noted, however, that although the Word of God is infallible, the doctrines of the CRC are not. For if we believe this, then we are going back to the same situation that Martin Luther spoke against, namely the absolute power of the church organization, instead of the truth and the infallibility of the word of God.

Further, in his letter, brother

Haverkamp is saying that refusal to let this person into the membership files of the CRC was based on John 4 and the Form of Subscription. Now taking the bible as our only basis I cannot in John 4 find anywhere that Jesus denied the Samaritan woman the right to be a member of His Church. True, He criticized her lifestyle, He didn't condone her lifestyle (verse 17b, 18). But Jesus didn't tell anyone to take away her membership in the church. (For obviously she belonged to a church as her fathers worshipped in verse 20, and again in verse 39 and 40 where many Samaritans believed in Jesus, and thus we have a church.)

Likewise the person in question in the Vanastral CRC should definitely be admitted to that church. Her lifestyle should not be condoned, but with maturity of her faith through the working of the Holy Spirit she will make the right decisions in her life, as brother Haverkamp said, that

she did enter into marriage. Philippians 2:13 and 4:13 say it so well, that God works in the hearts of His people, and we can do all things through Him.

I sincerely pray that the Christians in the Clinton CRC will open their hearts to God's love and grace, and thereby show His love and grace to all who want to confess their allegiance to the God of all nations.

As for the ending to brother Haverkamp's letter where he talks of the purity of our denomination, I can only show sadness that many CRC members feel this way. We seem to forget two very important facts. We are all sinners. No one, not even in the CRC is pure; not now, never was, and never will be. Except for Jesus when He was, as He is, and as He will be when he comes again. So how can we talk of the purity of our denomination? Or about the purity of our doctrines and articles? The only purity we can, and

must talk about (and of) is the living Word of God, the love of Jesus, and the power of the Holy Ghost.

Revelations 22:18 says that if any man adds anything to the Bible, as I believe people do when they take doctrine as law, unto them will be added the plagues mentioned between its covers. Let us be very careful where we get our arguments, laws and truths from, always asking ourselves if this is really what God tells us in His Word!

The second point we should never forget is that the Roman Catholic church of the Middle Ages also took their doctrines as pure and true laws. And if it had not been for God's inspiration to Martin Luther we would still have to burn a thousand candles to pay for our sins, and fill the coffers of Rome to get a loved one out of purgatory and into Heaven. Going back further in time, the Jews and the Pharisees were so stuck on their laws and regulations that they fail-

ed to recognize Jesus when He stood in front of their eyes. One experience like this should be enough warning to us all, always to leave room for improvement in our church doctrine and discipline laws, and to adhere closely to the Bible only, and take our truths from it.

Our dependence on church doctrine makes the CRC a 'closed' church. We should take our example from Acts 2:41 where it tells us: "Then they that gladly received the Word were baptized, and the same day there were added unto them (the church) three thousand souls". Praise God! What a blessing that would be to our church when a mass of souls like that walked through our doors. And it's possible, because the Holy Ghost is alive, and working in the hearts of people today as much as yesterday.

J. Van Spankeren
Langley, B.C.

Religion in Review: North America

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"more likely to offer aid in emergencies." An active Methodist lay woman was named National American Mother of the Year. Parental influence was found to be greater than most believed.

1977 — a year of famine, affluence, fear and faith. It was the year of the world's shortest sermon ("Love"), and the world's longest stockpile of wheat. It was the year of child porn, Son of Sam and teen-age alcoholics. Floods and drought cohabited the land, like love and hate. Inflation slowed slightly, but God's people still gave only a small percentage

of the total for charitable enterprise. Unemployment continued to rise.

It is a year not even God can change now. Noble and ignoble deeds of mankind remain etched in time, one day to be blotted out by eternity. Those with hearts opened to God's love face the new year with hope.

Some day He shall claim His own
Some day Justice sit upon the throne
Some day secret Truth be known
Some day...

House-parents for Talitha Home

Dear Sir:

Twenty-two chairs were brought from church to the Talitha Christian Home for a prayer service. And Sunday, November 27, 22 people (and a baby) came to read from God's Word and to pray together for the Home that now had reached a critical moment. After the prayers we sang several favorite hymns.

The following evening we heard the wonderful news that our prayers were answered: Mr. and Mrs. P. Kuiper accepted the position as house-parents. They plan to move to Cochrane on December 29, so that the Home can be in operation D.V. by the beginning of 1978. The Lord has greatly blessed us.

Mr. and Mrs. Kuiper have been considering Christian

service for some time and felt that the advertisement for house-parents in Calvinist Contact was an answer to prayers. Mr. Kuiper is a vocational high school teacher in Stratford. Mr. and Mrs. Kuiper have two children at home yet, a girl of 15 and a boy of 10.

Only a little over a year ago the need for this Home was publicized. Gifts started to come in. Much encouragement was received. There were also disappointments and frustrations. They had a purpose too. Now the Home is ready to receive its occupants. Only minor things have to be done to completely finish the building. Much free labor has gone in, but also much prayer. We needed the one as well as the other.

The authorities that inspected the building are impressed and ready and eager to place girls in the home. The Lord has never let us down. He has led us from step to step. The support has been coming in when we needed it. We thank you for your prayers and support.

Talitha Christian Homes
Cochrane, Ont.

For city or rural property call:
J.B. (JOHN) LUDWIG

A.E. LePage Melton
Real Estate Ltd.

15512 Stoney Plain Road
(Christian School area specialist)
403-487-5884 (res.)
or 489-2551 (office, or
distacom 426-5880, page 339)

Church Page

1977: Denomination developed, ministers moved

by Keith Knight
Editor

At the end of each year we like to reflect on what has happened during the preceding 12 months. We all do a lot of reflecting and reminiscing, especially on New Year's Eve.

The various Reformed denominations have been busy this past year, both internally and externally. The work of world and home missions continues to go on. Missionaries and personnel related to world relief have been sent out in record numbers during 1977 to join those already on the fields or to open up new areas of spreading God's Word.

There has been a tremendous flow of missionaries and volunteers leaving Canada and the United States for points abroad. The fruits of their work are evident and, even though we are not in the habit of counting the number of "souls won for Christ", we can visibly see growth of the Church across the world.

Some 37 graduates from Calvin Seminary entered the ministry in various forms, most of them into the regular, church-serving ministry. Others entered chaplaincy work, missions or Christian television broadcasting.

The Christian Reformed Church in Canada took a giant step with the Council of the CRC in Canada appointing Rev. Arie Van Eek of Winnipeg as executive secretary late in the year. The appointment reflects a great awareness on the part of the churches in Canada that certain issues and certain aspects of church life must be dealt with collectively by the churches in Canada.

Ministers of various Reformed denominations have been busy in 1977 as well, not only with their usual pastoral and preaching work but also in receiving and deciding on calls from various churches.

Calvinist Contact has attempted to keep you informed about calls involving our churches and while our weekly synopsis is by no means complete, it reflects most of the activity within the churches in Canada.

In the Christian Reformed Church there were 101 calls extended across Canada during 1977, according to our records. Of those, 35 ministers accepted the call, indicating that about one in three calls were accepted.

About one third of the Calvin Seminary graduate (10) accepted calls to Canadian churches. It was also interesting to note that many churches are looking south of the border for their ministers. Some 18 calls were extended to ministers living in the United States. Nine of them accepted with most of them being candidates.

Just who went where? Here

is a synopsis of ministers who moved. Rev. G.J. Heersink of Blenheim to Lacombe, Alta.; Rev. John Hellinga of Orange City, Iowa to Guelph, Ont.; Rev. D.N. Habermehl of Oshawa to Hope Centre, Alta.; Rev. Mel Pool of Sarnia, Ont. to Edmonton, Alta.; Rev. Henry Eshuis of Barrie, Ont. to Woodstock, Ont.; Rev. Jelle Nutma of Wyoming Ont. to Thunder Bay, Ont.; Rev. J. Corvers of Acton, Ont. to Taber, Alta.; Rev. John Kersies of Owen Sound, Ont. to Sarnia, Ont.; Rev. A.C. Leder of Trenton as missionary to Puerto Rico; Rev. Harry Bierman of Ingersoll, Ont., to Barrie, Ont.; Rev. Johan Tangelder of Wellandport, Ont. as missionary to the Philippines; Rev. A.A. Helleman of Terrace, B.C. as missionary to the Philippines; Rev. Henry Katterberg of Belleville, Ont. to Wellandport, Ont.

Rev. Harry Van Dyken of Mount Vernon Wash. to Listowel, Ont.; Candidate Phil Stel of Turner Valley, Alta. to York, Ont.; Candidate Peter Ravensbergen of New Westminster, B.C. to Smithville, Ont.; Rev. Edward DenHaan of Calgary to Guelph as campus chaplain; Rev. P.W. DeHaan of Hospers, Iowa to Oshawa; Candidate Peter Sloofstra of Sarnia, Ont. to Orillia, Ont.; Candidate Bernard De Jonge of Ottawa to Ottawa, Ont.; Candidate Jake Kuipers of Grand Rapids, Mich. to Bloomfield, Ont.; Rev. Adrian Van Geest of Drayton, Ont. to Trenton, Ont.; Candidate William Veenstra of Niagara-on-the-Lake, Ont. to Ingersoll, Ont.; Rev. James LaGrand of Chicago, Ill. to Halifax, N.S.; Rev. Jerry Dykstra of Halifax, N.S. as hospital chaplain in Halifax, N.S.

Rev. John Jansen of Thunder Bay to Edmonton, Alta.; Rev. Anthonie Vanden Ende of Fredericton, N.B. to Strathroy, Ont.; Rev. Jelle Tuininga of Smithers, B.C. to Lethbridge, Alta.; Rev. S.A. Van Daalen of Forest, Ont. to Terrace, B.C.; Candidate Bill Geerts of Grand Rapids, Mich. to Agassiz, B.C.; Candidate John Teyenhuis of Grand Rapids, Mich. to Blenheim, Ont.; Candidate Henry Smidstra of Toronto as missionary to the Philippines; Candidate Gregg Martin of Wayne, N.J. to Dunnville, Ont.; Rev. Stuart Pastine of Lynnwood, Wash. to Smithers, B.C.

CHURCH NEWS

CHRISTIAN REFORMED

Declined

-to Drayton, Ont., Rev. Peter Kranenberg of Strathroy (East), Ont.
-to Woodstock (Covenant), Ont., Rev. Jacob Kuntz of St. Catharines (Covenant), Ont.

Pastoral Pondering:

A pastor's reason for not marrying unbelievers

Last week Saturday a wedding took place in our church. It was a very joyful occasion, it was a wedding in the Lord. Both young people shared a deep love and a hearty commitment to Jesus Christ.

I mention this in connection with a question I was asked a few weeks ago about a conviction which I am known to hold firmly, a conviction to which I have come after much searching and prayer and which I believe to be true to the Word of God.

First of all, God speaks about this very clearly throughout the Bible. There is always the insistence that covenant people are special people, set apart for holy purposes. They are members of God's family and as such, can never enter into a life-relationship with those who do not belong to Him. How clearly this is brought out in such passages as II Cor. 6:14 and following: "Do not be mismatched with unbelievers, for what partnership have righteousness and iniquity? Or what fellowship has light with darkness?"

Now of course, the question can be asked: who are unbelievers? And here we find that there is hardly anyone in this world who wants to be called an unbeliever. After all, an unbeliever is a heathen, someone who neither knows God nor cares for Him. Under that definition, just about all marriages can be church weddings. But that's the easy way out; and the wrong way.

When II Cor. 6 speaks about unbelievers, then it speaks about those who do not believe

in the Christ who is revealed to us in the Word of God. The Christ was conceived by the Holy Spirit, born of a virgin; who died on the cross of Calvary and who rose again from the grave after three days. The Christ who now reigns in heaven and who will return to judge the living and the dead. The Christ who demands our total obedience in all of life. The Christ in whom we can only believe through the operation of the Holy Spirit. Anyone who doesn't know and follow that Christ is an unbeliever as referred to in II Cor. 6.

But, apart from the strong and clear biblical language against "mixed" marriages as we like to call them, there are also some practical considerations against such marriages. We must ask ourselves, whether a marriage should be performed in the house of the Lord when the partners have not committed their lives to the Lord? Should the Lord's blessing be invoked upon the lives of two people whose lives are not founded upon the Lord? Should these people be asked to exchange their vows in the presence of the Lord, invoking His help in keeping these vows, when one or both do not even believe in Him as Lord and Saviour? So the questions multiply.

And now we have not even mentioned the force of statistics. During my own ministry I have officiated at four marriages where there was a question about the faith commitment of one of the partners. I finally decided on the basis of profession. Today I look back with sadness. Two have turned

ed their back on the Lord and His church completely with one in the last stages of divorce. Another couple has moved away; I pray that they have remained faithful. The fourth has only one of the partners still attending church sporadically.

And finally there is this: as we all know, the divorce rate keeps increasing. It is a matter of official record that in our country today one out of three marriages end in divorce.

But it is also found through an intensive study of the Billy Graham organization that only one out of forty who attend church regularly and only one out of seven hundred who share a faith in Jesus Christ, end up with a broken marriage. The plain truth is that when Jesus Christ is a partner to the marriage, a deep loving and lasting relationship will develop in spite of all the pressures and problems which are so much a part of any relationship, above all marriage.

So, we are left with no choice. The Word of God commands and then there is also the proven practice. We may not unite in marriage two people who are not Christians both by profession and by practice. But how great and genuine our rejoicing will be, both at the occasion of the wedding and throughout the rest of life together when we know our marriage to be a marriage in the Lord.

I said: no sermon, just an explanation. I should have said, just an explanation, the length of a sermon. Sorry about that.

Rev. Fred F. Bakker

FROM COAST TO COAST

ALBERTA

Brooks - CKBR . . . 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 pm 910
Edmonton - CHQT . . . 8:30 a.m. 1110
Edson - CJYR . . . 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
Peace River - CKYL 7:00 p.m. 610
Taber - CKTA . . . 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford - CFVR 11:30 a.m. 1240
Burns Lake - CFLD . . . 9:15 a.m. 1400
Duncan - CKAY . . . 7:30 p.m. 1500
Kamloops - CFFM-FM

(Sat) . . . 10:00 p.m. 98.3
Langley - CJJC . . . 10:05 p.m. 850
Osoyoos - CKOO . . . 8:30 a.m. 1240
Penticton - CKOK . . . 8:30 a.m. 800
Smithers - CFBV . . . 9:15 a.m. 1230

Summerland - CKSP 8:30 a.m. 1450
Vancouver - CJVB . . . 9:00 a.m. 1470
Vernon - CJIB . . . 10:00 a.m. 940

MANITOBA
Altona - CFAM . . . 9:30 a.m. 950
Boissevain - CJRB . . . 9:30 a.m. 1220
Steinbach - CHSM . . . 9:30 a.m. 1250
Winnipeg - CKJS . . . 9:15 a.m. 810

SASKATCHEWAN
Estevan - CJS(Mon.) 9:30 pm 1280
Regina - CKRM . . . 10:30 a.m. 980
Saskatoon - CFQC(Sat)9:30 pm 600
Weyburn - CFSL(Mon)9:30 pm 1190

ONTARIO

Brantford - CKPC . . . 10:00 p.m. 1380
Cornwall - CJSS . . . 8:00 a.m. 1220
Ft. Frances - CFOB . . . 10:30 a.m. 800
Hamilton - CKOC . . . 7:00 a.m. 1150
Kapuskasing - CKAP9:00 a.m. 580
Kingston - CKLC . . . 8:30 a.m. 1380
Ottawa - CFGO . . . 8:30 a.m. 1440
Owen Sound - CFOS. 1:30 p.m. 560
Pembroke - CHOV(Sat)7:00 pm. 1350
Sarnia - CHOK . . . 8:30 a.m. 1070
St. Thomas - CHLO . . . 4:30 p.m. 1570
Stratford - CJCS . . . 1:00 p.m. 1240
Thunder Bay - CFPA 9:30 a.m. 1230
Toronto - CHIN-FM 8:00 a.m. 101
Toronto - CKFH . . . 9:30 a.m. 1430
Wingham-CKNX . . . 10:30 am. 920

NOVA SCOTIA

Digby - CKDY . . . 5:00 p.m. 1420
Kentville - CKEN . . . 5:00 p.m. 1490
Middleton - CKAD . . . 5:00 p.m. 1350
N.W. Glasgow - CKEC 7:30 a.m. 1320
Sydney - CJCB . . . 10:15 a.m. 1270
Windsor - CFAB . . . 5:00 p.m. 1450

QUEBEC

Montreal - CFCF . . . 9:30 p.m. 600

NEW BRUNSWICK
Fredericton - CFNB 10:30 a.m. 550
Newcastle - CFAN . . . 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML - Cornwall . . . 9:30 a.m. 1170

CFCL - Timmins . . . 9:30 a.m. 820

QUEBEC

CHRS - Montreal . . . 8:00 a.m. 1090
CKLM - Montreal . . . 9:15 a.m. 1570
CKCV - Quebec City 7:15 a.m. 1280
CHLN - Three Rivers 7:45 a.m. 550

THE

BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3



What is the right time to retire? 65 and out!

by Arle Verduijn

Mr. Verduijn is a retired industrial engineer from Hamilton, Ont. and was formerly an engineering management consultant. He was actively involved in a number of community organizations during the past two decades.

Discussions have been going on for years in the United States concerning change in regulations regarding retirement at the age of 65 years, and this concern has also swept north of the border into Canada.

There are more than 25 million North Americans who have turned 65. Every day more than 5,000 people reach the age of retirement. It has not always been a problem. In 1900, only one out of every 25 people here was 65 or over. In 1975, one out of 10 had reached that age. Within the next 50 years it will be one out of six. For many, it is a miserable thing to be forced into retirement at age 65. Retirees feel excluded and useless. They miss the social contact they had at work for so many years.

"Until it happens to one, it is impossible to realize what forced retirement means", wrote a teacher to his representative in the government. "It means being cast on the dust heap. To be non-productive is probably the worst catastrophe that can befall one, short of ill health." Another retiree wrote: "To be told that, because you have reached 'fatal 65' you are ready for the glue factory, is a disaster."

Forced retirement can be a severe shock to a person's sense of self worth. The American Medical Association says it can lead to illness and premature death. Our own Canadian expert, Dr. Hans Selye, rates forced retirement as one of the changes most likely to cause far too much stress for our good.

In addition, many 65'ers are forced not only into retirement but also into poverty. In the whole of North America close to 4 million persons 65 and over, or about one sixth of the elderly population, live in households with income below the poverty line. Only those among us who have lived through the Depression of the thirties and/or the Second World War and have known times when there was no food on the table, have an idea of how these 4 million people somehow manage to survive. Many workers prefer to ignore the hardship and agony involved for these old people.

For others it may not mean poverty, but a serious cut in income. People over 65, who live alone or with non-rela-

tives, have half the income of younger persons in the same situation, according to the U.S. Senate Special Committee on Aging.

The second aspect to be considered is the change of the retiring person from contributor to the economy of the nation, to one who drains the financial resources. Retiring a healthy and capable person, willing to work, can be compared with swinging a double edged sword. One side of the sword cuts the rope with which the worker pulled his share of the workload; the other cuts a slit in the bag which contains the pensions. Or, to use another illustration, there were four horses pulling the load; at a certain arbitrarily established age of the oldest horse, we unhitch it, tie up its legs and let it be dragged by the three remaining horses, augmented by a yearling, not yet accustomed to working in a team.

Half a century ago, when few people reached the age of 65 and, on the average did not live long after, the sword did not do much damage, since there was not much money in the bag with pensions, the old unhitched horse did not do much pulling anymore and thereafter was supposed to walk on its own four feet.

Because the birth rate has fallen and because people live longer and retire earlier than they used to, the working population must support more and more retired people through private pension plans and government initiated plans. In 1945 there was one retiree for every seven workers; in 1960 one for every four workers; in 1974 one for every three. Shortly after the year 2000 there may be one person for every two working.

This trend is causing a long term deficit in the government pension systems and makes private pension plans more expensive. In the U.S.A. the Social Security System has already run out of funds. In Canada the funded money will have disappeared by the end of this century... unless something is changed. Conceivably we may reach a point where workers are unwilling to contribute to the growing amounts needed to support the retired population.

The difficulties are that much greater because of world-wide periodic inflations. It is true that the older a person gets, the less he needs financially, especially if medical expenses are being taken care of separately. But most existing non-indexed pensions with present inflation rates, become practically meaningless after several decades. Therefore some indexing will be necessary. Progressive companies, such as

Philips, Eindhoven, have recognized this long ago. Way back in 1930 I was already contributing 7% to the pension fund. Had I stayed long enough I would have an inflation proof pension now. In most other companies where I worked, 5% was the rule, and suggestions to change this were not welcome.

Some large companies argue that a fixed retirement age makes room for younger employees to rise to responsible positions. In my opinion and from my experience I know that this is a lot of nonsense in many cases. Older people, percentage wise, have just as good ideas as the younger ones, who, on the other hand, lack experience. Other firms have flexible retirement systems or are experimenting with them.

Unfortunately we do not know statistically what the people over 65 think of forced retirement themselves. But it seems that the majority of the workers consider work a curse rather than a blessing. The trend is to work fewer hours, 40, 32 or even 30 hours per week. Many poor souls want to retire at 60 rather than at 65. Two or three weeks vacation per year is not enough, it has to be six or eight.

The AFL-CIO organizations oppose retirement at a fixed age when it is unilaterally imposed by management, although its public statements imply that it is a legitimate goal for unions to seek in collective bargaining. But some individual unions, including the steelworkers, have come out against a fixed retirement age.

No one either is sure how widespread mandatory retirement is in North America. A nation wide U.S. Harris poll, conducted in 1974 for the National Council of Aging, found that more than a third of those sampled who were over 65 and retired, said they had been forced to retire. Among people still working who were covered by a pension plan, three-fifths claimed that the plan contained a fixed retirement age.

Jack Ossofsky, executive director of the Council, says mandatory retirement and other discriminations against the elderly will be the civil rights issue of the 1980's. The Council sees in society stereotype attitudes about the elderly not unlike those that have been directed at other minorities. "We perceive old people as essentially sedentary, not very creative, physically inert, sexually finished, not capable of learning new skills or being flexible in their ideas. That is an absolute libel against the older population", Ossofsky said. Tragically, the elderly often have the stereotype

image of themselves as a group. In the Harris poll, 25% of men over 65 who were not working, gave as their reason simply that they were "too old". Only 18% said the reason was that there was no work available. Only 5% stated the fact that they would get less government pension if they worked. Some 58% cited poor health.

In spite of uncertainties mentioned above, efforts are underway in the U.S.A. to legislate who can be retired and when. Several bills to ban mandatory retirement in one way or another in business and in federal, state and local governments are pending in Congress. On September 23, 1977, the House of Representatives voted to increase from 65 to 70 the age at which employers may require their workers to retire. The legislation, if ratified in the Senate, would soon go into effect for companies with 20 or more workers.

In Canada no bills have as yet been tabled; nevertheless many M.P.'s and Senators have spoken out publicly in favour of doing away with the silly "65 and out" rule. The media got involved too: Early in December Canada A.M. had a special program on the subject and many papers come off the press with editorials, mostly for change, but with reservations, depending on who their advertisers are and what they think about it.

Let us now look at the problem as Christians, fortunate in having the Bible as guide. Scripture is full of references with respect to work and our responsibilities.

Some readers may still think that work was a blessing only before Adam fell into sin (Gen. 1: 28 and 2: 15). They love to point out that by the sweat of his brow Adam was to gain his bread (Gen. 3: 19), and prefer to think of work as a curse.

Regardless of how we are inclined to think, the Bible makes it abundantly clear that God commands us to work (Ex. 20: 8, 9) and that working is beneficial (Prov. 14: 23). Actually there are so many passages on the blessings of work, that we could not possibly quote them all in the space allotted for this article. Proverbs 31: 10-31 specifically praises the industrious woman. There is no doubt that God's blessing will rest upon the work of our hands (Ps. 90: 17), if done in accordance with His will.

Therefore one would expect that the idea of not setting an arbitrary age at which one should stop working and retire would be generally accepted by those, who want to live by God's Word (obviously we are speaking now only of those

who physically and mentally are fit to continue working, regardless of age). But what do we see in practice? Many capable men and women, including ministers, nurses, teachers, engineers, contractors, labourers, barbers, disappear to Florida, Arizona or California, as soon as the magic figure allows them to do so because of the pension that then starts. For many months of the year they indulge in a selfish attitude, showing no concern for the Lord's requirements, such as stated in 1 Cor. 15: 15: "Work for the Lord always, work without limit" (Fortunately not all disappear, otherwise many pulpits would be empty on Sunday and our own Calvinist Contact would not count that many pages).

Among many non-Christians the lack of concern is even more paramount. In their opinion they don't have to worry about "working for the Lord". They only think of themselves and their own pleasures.

Frankly, retiring at 65 is a luxury, when we look farther afield. Christians and non-Christians alike tend to forget that 1700 million people in the so-called Third World live in dismal poverty; that each year 5 million children die of malnutrition. Why? Not because they have too many children or do not work hard enough. After having robbed the countries of the Third World of their resources and captured their inhabitants as slaves, the rich of the West continue to keep the poor depending on us. We in the Western world continue to condone trade, tariff, manufacturing and shipping systems, which keep them poor. We allow our representatives to go to international conferences to get as much as possible out of the negotiations for our country.

We have so much trouble "making ends meet" that we "cannot possibly" give more development aid.

The United Nations has suggested that .7% of G.N.P. be given as official development aid by each rich country. But the U.S.A., the richest country on earth, gives only .25% (most of which is spent in the U.S.A. anyway) and Canada gives only about .5%. Only the Scandinavian countries and The Netherlands give sufficiently (about 1% of G.N.P.) In addition the West is continuing to use up scarce resources at great speed.

Why this all has to be brought up? Simply because we are on a collision course with the poor countries. The example of OPEC has set forces at work, that cannot be ignored. The time to act is now. We all will have to lower our consumption of non-

Continued on page 6

What time to retire?

Continued from page 5

renewable resources, and positively, and with determination, start giving the poor nations a break. In very simple terms this means: more work and less waste, including that of money, so that we are able to give to the poor.

Doing away with retirement at 65 is one of the means to reach the goal. Maybe the financial benefits will be not that great initially, but the thought that in a few decades only two workers would be available to pull the wagon, with one pensioner dragging behind, should scare us enough to start caring, and acting.

Now, how can we act? As usual, by letting your M.P.'s know what we think about it. One handwritten simple letter is counted in government circles as representing the thoughts of one hundred constituents. There are so many people 65 and over, that their voices carry weight in the next election.

Then there are the newspapers with the editorials, special feature articles, and general news; the radio and the T.V. programs. All of them offer chances to get our viewpoint across.

On November 18, for example, the (Hamilton) "Spectator", in an editorial on the subject, showed too much concern for the rights of the employer, but did not mention anything about the contributions which the elderly can and should make to the economy. Therefore I had the opportunity to react with a "letter to the editor", in which I presented the other side of the coin. More important than a study committee, I suggested, is an educational committee. I concluded as follows: "The attitudes of many employers and employees towards older people, (over 50), are simply appalling. Chances for promotion drop drastically, except when some progress has been made up the ladder before reaching 50. Rather than putting value on superior experience and insight, some bosses and colleagues start to look down upon those who soon will be put out to pasture, often because the older ones ask hard-to-answer questions, and have a tendency to rock the boat."

To my surprise quite a few older people told me, or wrote me, how much they agreed with me, including the remarks in the last paragraph. Unfortunately it is not only in the "working world" that these things happen. Everywhere, even in church circles, there seems to be a tendency to "side-line" the older people, rather than gladly accepting the contributions they can and are prepared to make; valuable contributions, because there is no substitute for experience.

In closing I want to quote Eph. 4: 28, very appropriate, if we think of the treasures which the rich countries have amassed, at the expense of the poor ones: "Let the thief no longer steal, but rather let him labour, doing honest work with his hands, so that he may be able to give to those in need".

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

During the mad rush of Christmas shopping, my wife and I were in a large department store with an escalator. As we were going up this escalator, carefully holding onto the rail as the sign suggests, there were others ahead of us who found this moving stairs too slow and so they were walking up the stairs in order to reach the top of it faster.

We wonder why people feel the need of hurrying like that rather than waiting to be carried comfortably to the top by this modern convenience, why they have to move much faster than the stairs will carry them. This is characteristic of people. We are all too impatient, too restless, too much in a hurry. If you ask people, "What is your hurry?" they don't have a very good answer.

A psychologist described our country as one in which the inhabitants run as fast as they can in order to hold their own. It seems particularly queer in a country where the standard of living is bounteous, where the apparatus for leisure living is so well developed, we have so many gadgets that help us to do our work, growing affluence and increasing opportunities still don't seem to diminish the feeling that we're under pressure, that we're in a hurry.

It often seems that when you think of your job, your family, community activities and the activities of the church, you need about thirty hours a day because each one of these hours would be firmly committed. Now, wisely God has only given us 24 hours a day and seven days a week.

Everybody talks about being busy. Young people tell you that they are so busy that they don't have time to study for Bible class. Mothers in the home are forever busy moving around trying to bring their children from place to place

THOUGHT FOR THE WEEK

Look at life as it really is and then look up to the God who controls all of life and sends to each man the things that he knows will be useful for the building of his character and the strengthening of his faith. For then we need not wonder what God is trying to do but we will know that all things in life work together for good.

and they all say, "I'm so terribly busy." Fathers talk about it in their work, teachers will tell you that there are not enough hours in the day, ministers talk about being busy. In fact, when we describe people we like to talk about busy pastors, busy doctors, busy lawyers, busy housewives. What does it really mean? Does this imply that these people are more busy than others, that they do more work than others, or is it only one of the ways in which we describe people as being hurried, tense, and driving themselves too much.

There are a number of problems when we hurry. The boy or girl who hurries has a tendency to fall or bump into objects, the workman who hurries with his job will usually not do good work — he leaves part of it unfinished and he has to go back and finish it. The little details are forgotten when we rush. But the emotional response to a hurried type of life is reflected in excessive tension, in being irritated, short-tempered, and generally hard to live with.

Family life also suffers from this hurried feeling. There's not enough time for the family meal, for conversation around the table, and surely no time for family devotions and this may

What's your hurry?

be the only time of the day when the whole family is in one room at the same time, but there is a pressure in the air because everyone is in a hurry.

A hurried feeling also takes its toll physically. We know hyperactivity can produce a variety of physical problems. When a man complains of ulcers, his doctor says, "You're going to have to slow down." He may have to lay aside a number of extra activities to regain his health. High blood pressure and heart attacks are also attributed to a man who is burning the candle at both ends. Working with that hurried feeling shows a person to be one who has not proper control of his life, he hasn't properly scheduled his time and as a result he's never finished. Recent studies have shown the hurried feelings also have psychological implications. It may be the tensions that cause a person to have hypertension, but it can also be shown that excessive activity lessens a person's ability to function with the result that it is impossible to face up to life's responsibilities.

Excessive busyness also affects a person's social life. Many busy families don't have time for friendship. You often hear it said that some family is always so busy that they don't have time to visit with others. Building relationships takes time. If we want friends badly enough, we'll make time available. To help others requires time, to reach out to a friend that is ill, to write a letter to somebody who is grieving, to talk with a lonely person; all of these things require time.

The obvious solution to hurrying is to slow down. Spend a little time to plan our lives, consider what we are doing to ourselves and our families and then redirect our living. I'm still convinced that people who complain of being too busy are really not actually accomplishing more than the average, it's the way they work, the attitude they take toward it. We may have developed a new style of living, one that indicates that we have to do more and more, but I believe that it is time that we begin to live just a little bit more calmly. Maybe it is time for all of us to sit down and say, "What am I really in such a hurry about. Why can't I just slow down a little bit, isn't it possible for me to take just a little bit more time for living?"

I know there are many people who are so busy earning a living that they don't live a life. I like to think of Jesus in His earthly life when He saw Mary rushing around the house in Bethany; He laid his finger on her busyness when He tells her that she is anxious and troubled about many things and then adds, "But one thing is needful." In His own life He had to accomplish the work of His life in about two and one half years, maybe three years, but He was never hurried. He never said that He didn't have time to help others or to talk with someone in need. This is due to the fact that the events of life did not control Him but He was the master of His own life. The busy person accomplishes things only when he does not allow his busyness to control him or his family, but he controls the pace of his own life.

Many people are so dominated by the concerns of life, by the hands of the clock, by the passing of days, weeks, months, and years and they get the feeling I've got to hurry because I'm never going to get it all in. Because we have such a diverse number of things that we want to do, we lose sight of the important things of life and that is to live calmly and to fulfill life's responsibilities without all this rushing and hurrying. What's your hurry, after all God gives you a certain number of hours and minutes, days and years; use them well, but don't hurry.

OCCA appoints development secretary



Jan Oosterhof

by Dr. Theodore Plantinga

Dr. Plantinga is executive director of the Ontario Christian College Association

If you attended the second annual meeting of the Ontario Christian College Association in Waterloo on November 19, you will be aware that we were looking for a second part-time staff member. One name was passed to me at the meeting — Jan Oosterhof. It so happens that we had already discovered her. (Or did she discover us?) In any event, she was interviewed by the execu-

tive committee of the board of governors and appointed to the position of development secretary.

Miss Oosterhof is a native of Abbotsford, B.C. She has studied at Calvin College and Fraser Valley College in B.C. She also worked for two years at the latter college — first as a receptionist in the student services division and later as secretary to the dean of student services. Thus, she knows what a college looks like from the inside and will no doubt have a good deal to contribute to the planning of our college.

Miss Oosterhof, who now

lives in St. Catharines, will be working particularly in the areas of promotion and general administration of the association's files and records. I will continue to give the bulk of my own attention to academic planning and the affiliation question.

With a second person on the staff, I would like to be able to say that we'll reach the goal twice as quickly, but I'm afraid it doesn't work that way. The more progress we make, the more work we are faced with. That's why Miss Oosterhof's services are badly needed.

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Salem

Is big better or is small beautiful?

by Dorothy Huisman

Members of the Committee for Justice and Liberty Foundation (CJL) came together in Toronto on Oct. 15 for their 1977 annual meeting. The focus of this meeting was twofold: the call for a new lifestyle — a simple lifestyle focussing on human values, and how CJL can reflect on what the Scriptures have to say to current issues.

Archbishop Ted Scott, the Primate of the Anglican Church of Canada, gave the keynote address on the topic "Enough is Enough". He reflected with deep concern upon the urgency to "openly challenge the concept of continued growth and expansion as being an adequate good of society" — or, as the late Dr. Schumacher expressed it in his book *Small is Beautiful*, bigger is not necessarily better but rather, small is beautiful. He openly challenged us to become responsibly aware of the society we are living in. "Publicly," Primate Scott said "we appear untroubled, but privately fear increases.... In our normal day-to-day working life, we seldom even acknowledge them (our fears about the future), let alone act on them. Officially as a society, we appear optimistic and untroubled."

CJL members didn't just come to listen and reflect, but also to participate by sharing ideas, opinions, perceptions and questions. To facilitate this participation, five different workshops were set up in the afternoon to discuss ways of doing political love toward our neighbours. John Oithuis, CJL's research and policy director, has described this

political love as "actively working to erect a socio-economic and political framework of policies, laws and regulations which foster and encourage people to develop their many-sided lives in service of God and neighbour — the only root to human happiness."

Norm Greene, minister in the United Church and a CJL board member, commented on CJL's relationship with several mainline churches and church action groups during the energy project. Some of the groups involved were, Project North, the Canadian Catholic Conference of Bishops etc. CJL's relationship to these groups was characterized as that of a partnership in the struggle over the pipeline issue.

Kathy Vandergrift, a CJL member from Edmonton and an active member of the Alberta Energy Coalition, and Ben Vandezande, a former CJL board member and the coordinator of Outreach in St. Catharines, each led workshops discussing concrete ways of being able to be a Christian witness in political issues in our own community — how to gain biblical understanding of Christian citizenship and how to act on specific issues in a beginning way.

To introduce CJL's next

major undertaking, Stanley Carlson-Thies, a doctoral student at the University of Toronto, gave some background to the social welfare project "Towards a Just Social Policy for Canada". He emphasized how the insights gained through the energy project will feed into CJL's attempt to offer alternatives to current crucial social policies. He also stressed that "an alternative approach is needed if we are going to be in a position to suggest alternative government policies and private practices that will show more promise of really promoting societal peace for all — and not just a measure of material prosperity for many with a growing segment of Canadians — the welfare recipients — being confined to ill-health, bad housing, and a denial of avenues of service to others and thus of personal fulfillment."

For fifty minutes these people actively engaged in discussion, openly expressing their fears and attempting to come to grips with our task in seeking justice. These discussions were reported to the group as a whole and will be used by the staff and board in their efforts to approach politics as Christians, to put us to the task of government, under God, to establish just relationships in society.

Something Good Has Happened to Death

No other subject deserves a more scriptural understanding than that of death, yet many Christians face it with mixed emotions.

When we are touched by the death of a believing friend or relative, should we weep, should we rejoice, or both? What shall we do if our feelings seem to be getting the better of us? What Biblical facts provide good news regarding a believer's death?

Rev. Sam Patterson, president of Reformed Theological Seminary in Jackson, Mississippi, answers these questions (and many more) in his twelve-page booklet entitled . . . "Something Good Has Happened to Death."

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Politics

The following article is a first hand account by a woman who has experienced the human side of unemployment.

What happens to a family when a husband comes home and has to tell his wife he's out of work? The work is not as it used to be; there are no more orders to be filled, the boss looks concerned, he avoids his personnel, he is forced to lay off.

Will the wife be able to bear it with a smiling face and say, "Oh, maybe it is not for long," or "Oh well, there is so much to do around the house. Don't worry about it right away, dear." Or will she be very disappointed because some of her desires are shattered: that new dress, that chair which she had in mind, clothes for the children, or that vacation they had been planning.

The moment is there and she feels her legs shaking. But somehow she manages to give him a kiss and a smile, and seeing his face, says, "Don't look so sad, together we'll manage."

As days go by, family and friends hear the news, and offer all kinds of advice: you must do this or that or can't you go there. But as time goes, there is no work in sight, and he is not the only one out of work! Every day he goes to the unemployment office, and every day he comes home: there is nothing. Sometimes letters are written, applications are filled out for this work or for that job. He keeps busy by doing some odd jobs at home, and even going out on a visit with his wife.

The first weeks they manage very well. They are amazed what they can do without. Slowly on, however, they both become discouraged. Visitors come and tell them how they manage so well in spite of the financial set back. If the minister comes, they tell him it is not so good — but assure him not to worry — they'll manage.

Soon the effects spread to their family life. They start to quarrel and the wife cries. "Why can others work and we have to deal with this? The children cannot understand why they cannot have the latest outfits, or hairdos or pocket money. Can't we even have an icecream any more or a soft drink? Or cookies or even a magazine?"

There is a feeling of helplessness and the atmosphere becomes tense. The children withdraw into their own room because there is so much tension in the living room. They offer to do jobs: a paper route, picking apples, shoveling snow, and painfully their father sees them going around with concerned faces.

Personal struggles like this are multiplied across the country this year as thousands face the hurt of no work. In fact, it is a symptom of a deep hurt in our society that one of the main challenges is unemployment. As we move into another winter, the questions are raised everywhere: will the economy surge upward again; will we get through the winter without losing our shirts; is there no way we can find work for the million jobless? How will it affect me?

In some communities the jobless rate is much higher than in others. Some people have given up all hope, and a recent Toronto Star article said that the suicide rate among the unemployed has taken a drastic ursurge. There seems to be much hidden agony in this problem that is at the nerve centre of our life.

If we are going to get at the root of it, we are going to have to look in the direction of our attitudes toward work.

No other society gives such an exalted position to paid work as we do. Some fifty to seventy-five years ago, things like the family and the church were at the focus of our lives. Now the family is growing apart and the church (to quote Mary VanderVennen, in Calvinist Contact, Oct. 21) "increasingly consists of people who drive in their own cars once or twice a week to a particular spot once or twice a

week for a service and then scatter again." Work tends to take up the empty space and becomes the centre of life.

We love work

We measure people not by what they are so much as by what they do. Or by what they don't do.

For example, I have some friends who work very hard but who are not paid for it in cash, and it is sometimes tough for them to feel they are really doing anything worthwhile.

The pressures are there to go out and "get a job" and do their part by bringing in an income. They are not really "somebody" unless they are holding down a job. That pressure in our time has also come into the home where women see themselves as "just housewives" because they are not really contributing to society. Women then, often lose their self-confidence and self-worth and somehow feel or are made to feel second rate people. This feeling also holds true for the aged.

Older people feel left alone and see themselves as a burden because they are no longer "productive" and consider themselves to be living at the expense of the rest of society. And if they do defend their position at all then they will do so by pointing out how much work they have done

during their productive years.

Perhaps now you can appreciate the feeling of the unemployed. They somehow feel or are made to feel that they are second class. But people who are out of work react in different ways. Some couldn't care less. Some use it as a scapegoat (i.e.) they have been given a dirty deal and society owes them something. Others spend hours searching in vain for some form of employment, and when they can't find it, cover up their situation by pretending to be busy. In some places in a scene familiar to those who lived during the depression the unemployed leave their homes at work time every morning in order to spend their day elsewhere — in a public park perhaps — just to hide from their neighbours the fact that they are out of work. Then there are those who simply give up. They can't find work, and they become indifferent because the path to making something of themselves is blocked.

These pressures come to the fore more in Canada because it is an immigrant country. Many people have come to Canada hoping to contribute and also thinking they could better themselves. Canada is a country for work and when that work is not available for the newer immigrant than the real pain sets in. That is why you read about so much of the hurt of the unemployed in a city like Toronto where there are many new immigrants.

We hate work

You would think that with such a crucial role that work plays, we would treat it with the greatest respect. We would try to make our work into something special and creative. But often we don't. We love our work, but at the same time we hate it by reducing work that is done to something that has to be done to get bread on the table.

But our society often does not give us the time and the room to work for changes in a new direction. Talk to any person in business or government; there is competition, inflation, and red tape. The only way to survive seems to be to play it safe by going along with the present customs and standards. You either economize or die. Cut costs, increase production: any changes must meet these standards. If you can't prove that your changes will bring higher productivity, then forget it!

One man in Ottawa says that if the suggestions he comes up with for improvements in the factory will mean less jobs by the introduction of technology, the chances of their acceptance increase.

We must come to realize that one of the primary goals of many businesses is to eliminate workers and replace them by machines. At a recent Couchiching Conference, John

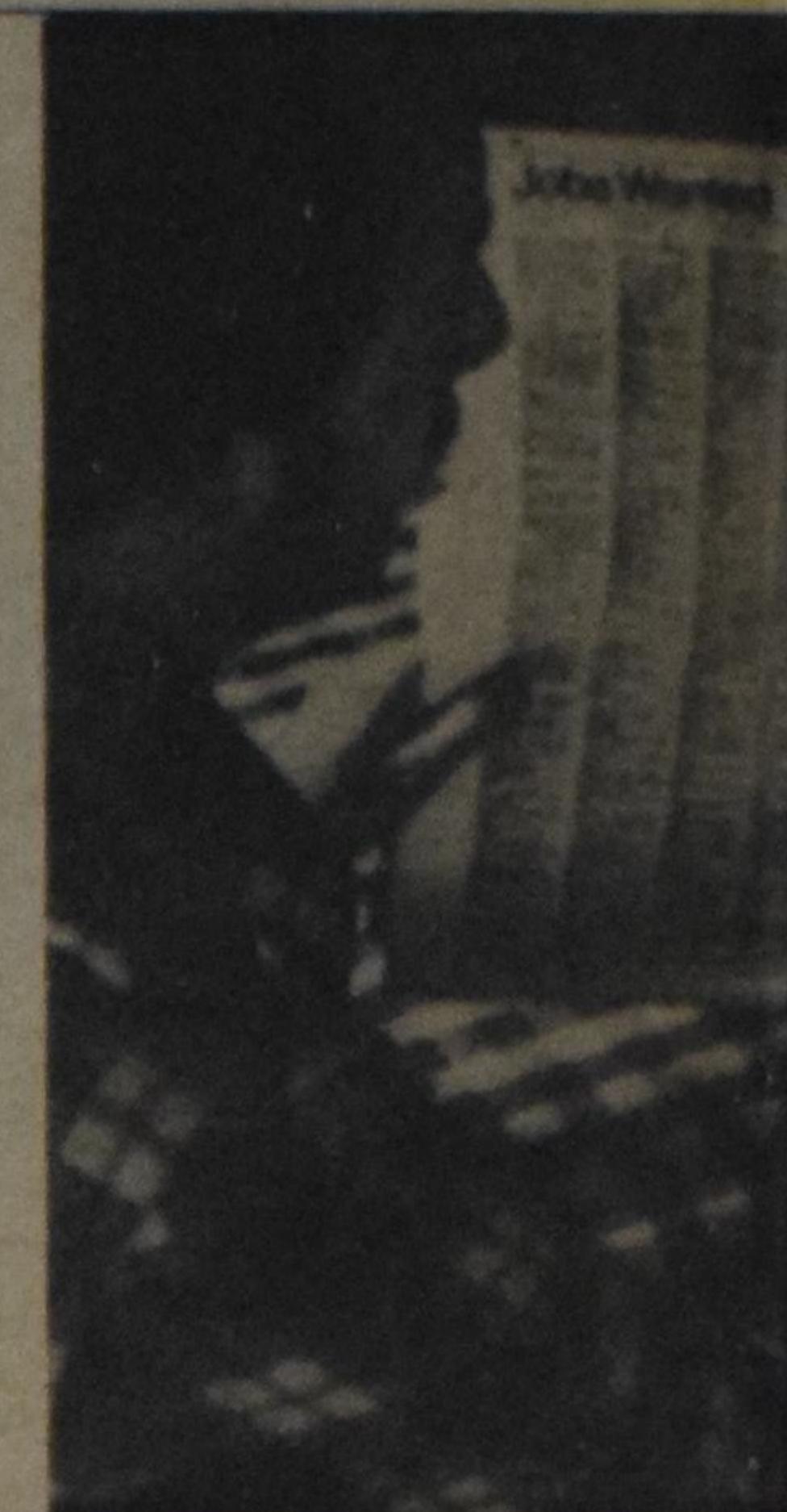
Eileen, the research director of the Ontario Federation of Labour called an 8 per cent rate of unemployment "irresponsible," "bordering on criminal negligence". In reply, an economist confessed that, "It has always been the job of the economist to do away with labour".

In the next years this attitude will not change much due to the fact that the work of our hands has become so expensive that it is cheaper to replace people with machines.

My intention is not to try to paint ourselves into a corner we can't get out of.

But if we are going to make any contribution to our present unemployment problem, we are going to have to tackle the right problems in order to begin to draw the proper conclusions. We can't put our hope in technology and an ever-expanding economy to

Faces of un



permanent jobs. And the jobs created by the energy it will provide will also need machines. In the short term, there may be a spurt of jobs

On the import

claiming that all of life must be holy, they laid dynamite under this dualism.

Listen to these magnificent words from *The Institute*: "Hence also will arise peculiar consolation, since there will be no employment so mean and sordid (provided we follow our vocation) as not to appear truly respectable, and he deemed highly important in the sight of God." In the later history of the churches of the Reformation, however, a serious onesidedness sneaked in.

Hard work became more and more glorified. And although words like 'cultural mandate' and 'calling' were often used, the emphasis shifted towards labour as protection against the temptations of idleness, as a way towards self-discipline, etc. It was here that the infamous 'Protestant work-ethic' was born. What was lost was exactly the service character, i.e. the openness of labour towards God and neighbour. It was as if Calvin's words now came to mean that it does not matter what occupation is chosen, all types of work being equally

On these pages the word 'service' has repeatedly been used to designate an alternative to the prevailing love-hate relationship towards labour and as the key to a sound unemployment policy. It may seem strange that this word is given such a prominent place.

It not only evokes historical associations with 'servile' and 'servitude', but in its current usage it has lost all its normativity and has become a technical term for all possible 'intangible products' (hence words like 'service industry'). Indeed, 'It will be hard to find a word which has lost its Christian meaning as much as the word "service" (R.C. Kwant). In order to understand why, nevertheless, this word is so important, we do well to take first a closer look at what has caused its dilution.

We all know what the Reformation's contribution to the history of labour has been. It is Luther's and Calvin's vehement opposition to the old schism between spiritual activities and the lower, profane chores of everyday life. By

either shorten the jobless lines or to make the work of our hands more God-honouring instead of a curse. We have much to say to the question, but these can't be our main responses.

Our faith in technology will only speed up the rate of unemployment; it cannot reverse it. For example, the MacKenzie Valley Pipeline, a \$10 billion investment, may create no more than 500

for those building or maintaining the pipeline, but in fact it will only feed the cycle of reducing the total number of jobs.

That does not deny the positive place investment in business can play. Development and technology are neither gods that will save us or demons that will break us. They must once more be given their place as servants to work that is in service to God, man,

employment

Ben Vandezande

mainstream of our society finds the solution in things that will only make the problem worse, what can we say? There is another solution which in the coming decade is going to be increasingly popular.

The advocates would put it this way "Don't worry too much about wasting energy let's learn to tap the world's richest resource; the creative potentials of human beings. Is it not a shame to pay millions of people to stay out of work, especially our creative young people? No work means no self-respect because you cannot contribute to the common good and feel needed and wanted. All adults have a basic right to a job, and it is up to the government to enforce these rights — if necessary by creating jobs within the government."

"Jobs for all" because all

satisfy people's need to feel wanted and needed through the work of their hands.

That is the thing that became clear to me while attending a recent forum on full employment by the Ontario Federation of Labour. Everything that was being said placed the blame squarely on the government for not providing enough incentives to create jobs.

But no one present dared to ask, "What kind of jobs? What is meaningful employment? What needs have to be fulfilled? How do we tackle technological unemployment?" Everyone present demanded a job creation program — for any job!

Do you see it? On the one hand, work gives life meaning, and without it our life is considered useless. On the other hand, any work is fine as long as it keeps you busy and it gives you a piece of the economic pie.

There is no concern here for what is made or why it is being made. Deodorants are as valuable as fruit, hair curlers become as essential as good clothing, as long as you are busy. There is no concern for work as opened up for service. It does not see the possibility that many could be harmfully employed. Work of this kind is not opened up to service in why it is made, how it is made or when it is made, is as bad as being on the dole (welfare). There is nothing sacred or fulfilling about being busy in a job as such. It will lead to more of the waste, the hurt, the frustration that so often characterizes work today. (And I am afraid that Calvinists, strangely enough, often fall into this trap out of the conviction that any work is better than none, see box on this page.)

What can we do?

- What we need is work that gives a worker time to take real responsibility; time for changing the rhythm of the machine to be a servant of man.

- We need to make decisions about the quality of products and how they are made so that they do honour to true needs as well as to the resources used to make them.

- We should invest both company and worker money into programs that make work more meaningful and less geared for machines and more jobs-for-people.

- We will have to freeze our own wage demands (or take a pay cut) so that we show a true desire to stop participating in an ever-increasing cost pressure on our work.

- We should invest more in creating work that is not only producing consumption goods in the narrow sense. That may mean opening up areas such as art, recreation, neighbourhood help programs, alternative media; etc.

- We will need to build in the wisdom of older employees (instead of resorting to

early retirement schemes) so that the work product benefits from the years of experience.

- We will need to change our buying habits so that we do not accept the assumption that the more we have the better off we are. That will directly affect how much income we think we need as well as give us more time for people relations instead of just being constantly busy with our gadgets.

A need for community

Such changes, and I'm sure you can think of more — and better ones —, cannot be done by individuals. Unemployment, if it is going to be dealt with requires a body of people being a support to one another so that we can grow in insight as well as dare to take the steps that bring changes. We live in a time when many feel powerless to do anything about such a huge problem. The body of Christ, if anyone, has the prime sense of real community needed to bring about such a change. (At this point simply allow me to refer you to *Rich Christians In An Age of Hunger* by Ronald J. Sider, as one book to read to get us further into this).

Institutions need renewal

If problems such as unemployment are to have any comprehensive solutions, they also have to come on the level of institutions. We may not pretend that social problems will be solved by changes only of personal beliefs or personal lifestyle. To do so is to deny the fact that business, government, and other social institutions have a God-given duty to develop a society in a God-honouring direction.

So, if individual or group actions aren't supported by a web of other changes if Government practices are not in line with a changed spirit — then the change may be swallowed up by institutions that are indifferent to such changes

- That will mean governments will need to spend less on stimulating development of business that requires heavy technology and energy use and encourage business where the work is done by people in meaningful ways. In this way a government can actively combat welfare and charity for the needy.

- That might mean governments will have to restrict profits that can be made by a company in its development and growth so that large businesses don't flourish at the expense of the smaller company. That will mean that some smaller businesses can get the room to flourish once more since they often tend to be more busy with people-jobs than machine-jobs. Also, such profits often do not get back to the people (through a series of tax breaks and other concessions) who need it the most.

- Government will need to encourage work that is true to the region. It makes no sense for a government to encourage

the shift of an area's production from agriculture to manufacturing simply in order to provide the possibility for that area to develop more rapidly and give an increased tax base. Those who otherwise were trying to keep going with subsistence styled work now have to shift to a new form of work often less essential and usually not as suitable for the talent of the community.

(This is very much the case in the Maritimes where subsidized projects failed again and again and now the government in trying to encourage the development of small businesses for fishing).

A new way to work

When we started this exploration, I suggested that if we were going to find our way out of our present unemployment we would find some of the answers in the way in which we looked at our work. Work is intended as service, not a way of "making something out of yourself."

As soon as you do work in order to be (come) somebody, you take the heart out of it because you focus only on your own needs and you are blind to the needs of your fellow man and the creation. When work stops being a service, it always wants to exist only for a reward.

We have not been sufficiently serious about being Christian in our economic life. We have been content to milk our jobs and businesses for what they are worth; while trying to be honest as best we can, so that we too can use our gain for our private enjoyment or for donation to Christian causes. That has often only increased our present cycle of faith in our economy to somehow save us. Now, we are going to have to face the fact that we will not always pull through and that the very economy and work that we do in order to obtain our wealth is the same process which brings about the problems we are faced with — unemployment.

In making such a break we are going to have to realize that we are not equipped with a new economic and political system that we will be able to put into practice 6 months from now. But neither can we postpone our task saying that we can't accomplish anything anyways. It is first of all a matter of obedience, not success.

These are only a few directions we could consider in trying to form a supporting institutional framework for a shift in the direction of our society so that the problems of unemployment can be dealt with at their roots. More could be said and better ideas could be supplied. The intention is to try to offer some beginning alternatives for government policy. Much more flesh and blood needs to be put on this skeleton in order to make the

Continued on page 12

and creation.

That also means that the things that are produced must not be seen as things that will make us happy. At best they

ance of service

suitable in working out one's calling; that it does not make much difference whether, for example, we engage in working with retarded children or in producing under-arm deodorants, as long as the work is done with self-discipline and frugal self-effacement.

This has led to the 'profound conformism' that Nicholas Wolterstorff had in mind when he wrote: "The Calvinist doctrine that God can and should be served in the ordinary occupations of human life, not just on the ministry and on the mission field, has been reduced to mean that one just accepts those occupations as presently structured, adding a touch of personal morality and piety." (Ref. Journ., Oct. '77)

Which way should we then go? Should job-satisfaction and self-realization be stressed as much as possible? There is, nowadays, a movement into that direction that is gradually gaining momentum. No matter how sympathetic it is in many respects, we ought not to be blind to its possible negative effects. Whenever

self-realization is sought in the world of work, quite naturally a premium will be placed upon attractive work, jobs that are challenging and ask for ingenuity and creativity.

Two things may happen as a consequence. Less attractive work, no matter how essential it may be to all of us, might become even more unpopular. Small business enterprises complain that they cannot get the right people for certain jobs. In Western European countries an entire gamut of 'lower' jobs is left over to "guest labourers" from developing countries. The other thing is that "attractive" work may well lead to disappointments. If work becomes an end in itself and the essential element of self-sacrifice gets lost, a work-community will turn into a struggle between egos competing for self-realization and mutual recognition.

I hope these short observations help to make clear how important it is to fight together to retain the character of service that belongs to labour.

Sander Griffioen

will give us a cheap imitation of happiness and we will have the appearance of having fulfillment in our lives because we have made it. We cannot expect our path of development to bring us peace. In fact, by staying on that path we have become slaves, unable to be of service to the Living God.

Jobs for all?

What can we do? If the

have the "right to work", and "the government is the employer of the last resort", are the key slogans of this solution.

However, the agony of unemployment, where a person feels that he does not contribute to the larger society, should not be replaced by a situation where a job is created just for the sake of employment. It is madness to build houses and roads just to

Leven uit het geloof

Geloof, wat is dat eigenlijk? Dat blijkt heel duidelijk uit het woord dat het oude testament voor geloof en geloven gebruikt. De stam van dat woord is ons zo goed bekend door het vreemde, overgeleverde, in all talen ingeburgrerde woordje: amen! Amen betekent vastheid, zekerheid. Geloven is dus naar het oude testament, vastheid hebben, zekerheid hebben, grond hebben, ergens in rusten, door iets gedragen, gesteund worden. Het is niet slechts de overtuiging hebben dat ik de dingen zie zoals ze zijn, maar met mijn gehele hart op iets vertrouwen, er in rusten.

In het nieuwe testament komt die mening natuurlijk ook naar voren. Ook daar wordt over het geloof gesproken, waardoor we in Christus rusten. Het is de vaste grond der dingen die men hoopt, of in de nieuwe vertaling: het geloof nu is de zekerheid der dingen die men hoopt, en het bewijs der zaken die men niet ziet. In het oude testament komt er nog iets opmerkelijs bij. Hetzelfde woord dat daar voor geloof gebruikt wordt, betekent in een andere vorm: de waarheid.

Als van God gezegd wordt dat Hij de Waarheid is, wordt er van Hem gesproken als de Amen. De waarheid die het geloof ziet is dus de vaste grond, waarop ons leven rust. Geloven is dus rusten in de Waarheid Gods, en die waarheid is de vaste grond, het fundament. Jezus Christus zegt dan in het nieuwe testament: Ik ben de Waarheid! Hij is dus het fundament, de uiterste hoeksteen! Op dat fundament zal ons leven moeten rusten. Ergens anders kan het niet rusten. Ergens anders is er geen leven in de eigenlijke zin van het woord mogelijk.

Nu kunnen we over het geloof eigenlijk alleen maar spreken als we in het geloof staan! De Heer Jezus heeft gezegd dat het bij het geloof niet gaat om de kwantiteit maar om de kwaliteit en de activiteit. Al hebt u een geloof zo klein als een mosterdzaadje, en dat is heel erg klein, als de kwaliteit van dat geloof maar zo is dat u er mee aan het werk kunt, dan zegt u tegen deze boom: wordt ontworteld en in de zee geplant, en het gebeurt. Als ik over het geloof spreek dan bedoel ik het geloof in Christus, of als u wilt, het geloof in God zoals God ons openbaar geworden is in zijn genade en liefde en nog veel meer, in Christus.

Met het geloof is dan bedoeld ons geloven. Als we spreken van het geloof in Christus dan bedoelen we het geloven waardoor we Christus vertrouwen, in Hem rusten, Hem zien. Alle mensen geloven. We hebben het vaak gehoord: er worden geen atheïsten geboren, zij worden gemaakt. Het geloof is een functie die tot onze menselijke natuur behoort. Die functie is niet verloren gegaan in de zondeval. Door de val in zonde is die functie aangetast, verdorven geworden. En ze fungert verkeerd. Ze is naar links gaan fungeren in plaats van naar rechts. Van God af in plaats van naar God toe, de enige ware God dan. Zo is er veel ongeloof, wangeloof, afgoderij. Door Gods genade kan deze functie hersteld worden zodat ze niet meer op de afgoden maar op de enige ware God in Christus gericht is.

Een ongelovige is dus niet iemand die gebrek heeft aan alle geloof, want er is eigenlijk niemand zonder geloof (zelfs de duivel gelooft nog zegt de bijbel) maar ongeloof is een verkeerd gericht geloof. En als we uit het geloof willen leven dan moeten we het echte geloof, het zaligmakend geloof, het geloof dat op God in Christus gericht is, hebben.

Ons geloof staat dus nooit op zichzelf, het is altijd een verhouding tot Christus.

Wij kennen God in Zijn beloften. En deze God is onze God, Hij is ons deel ons zalig lot, door tijd noch eeuwigheid te scheiden, ter dood toe zal Hij ons geleiden. Dit geloof omvat ons gehele leven. Het eist de overgave van ons hele leven aan God. Niet alleen ons denkende hoofd of onze werkende hand, maar de hele mens met al zijn functies van hoofd, hart en hand. Er is in een gelovige niets dat niet door het geloof wordt aangeraakt, en omgezet. Het geloof is even diep geworteld in zijn hart als het openbaar komt in zijn woord en daad. Hij is daarenboven altijd gelovige, in de kerk en thuis, op visite en aan het Avondmaal. Het kan noch mag zo zijn dat het nu, nu u het leest, nu u er zich mee bezighoudt, in orde is, maar verder in uw verhouding tot anderen mis is. Dan leeft u niet uit het geloof. En dan kan de vraag gelden: Is er wel geloof? want geloof zonder werken is dood, zegt Jacobus. Wij moeten ons dat maar voor gezegd houden.

J. VanHarmelen

Schetsen over het boek Job

Elihu de goede trooster

Job 33:23-26

Elihu, de goede trooster

Met hoofdstuk 32 begint een nieuw gedeelte in het boek Job. Een vriend van Job, die we niet eerder ontmoet hebben, neemt het woord. De hoofdstukken 32-37 bevatten zijn troostwoorden. Het verdient aanbeveling om deze zes hoofdstukken te lezen. We kunnen ze echter hier niet bespreken. Als een voorbeeld van de stijl en inhoud van Elihu's boodschap bespreken we hier Job 33: 23-26.

Elihu is tot nu toe toehoorder geweest in de lange discussie tussen Job en zijn drie vrienden, een disput, dat niets uithaalde omdat die vrienden steeds maar bleven betuigen, dat God rechtvaardig en Job schuldig was, terwijl Job steeds weer het tegenovergestelde beweerde.

Nu neemt Elihu het woord. Hij is een jongere persoon en is het helemaal niet met de vorige sprekers eens. We lezen in hoofdstuk 32, dat hij kwaad is op Job, omdat Job zich rechtvaardig verklaarde, en kwaad op de vrienden, omdat ze Job schuldig verklaarden en schrale troost verschaften.

Elihu heeft betere troost, die niet in strijd is met de souvereiniteit van God: Lijden is niet noodzakelijk straf op de zonde, maar voor Gods kinderen loutering. Hoewel hij jonger is dan de andere vrienden, heeft hij betere inzichten (zie 32: 9,10), en hij voelt een geweldige drang, om betere troost te brengen (zie 32: 18-20). Zo sterkt Elihu Job in zijn strijd en levert hij een positieve bijdrage aan de overwinning van het Koninkrijk des lichts.

Uitzicht op de Middelaar.

In hoofdstuk 33:23 en volgende vindt een prachtige climax in de woorden van Elihu. Daar profeteert hij van de Middelaar. God kan in tijden van crisis en ziekte een engel of een bode zenden. Deze bode wordt ook voorspraak of tolk genoemd, een persoon die verkeer, communicatie tussen twee partijen tot stand brengt, een middelaar. Deze wordt door God

gebruikt om genezing en verandering in de situatie te brengen. Hij is "één uit duizend"; zoals hem zijn er niet veel; hij is uniek als middelaar. Hij is ook profeet: hij verkondigt de mens zijn oproechtheid, hoe de mens rechtvaardig kan zijn voor God, niet uit zichzelf, maar uit genade. Met deze prediking maakt hij Job nederig.

Vers 24 vertelt nog meer over die tolk-engel, die middelaar: Als deze optreedt, ontfermt God zich over de zondaar en beveelt zijn verlossing, omdat Hij de losprijs heeft verkregen.

Job had geroepen om een middelaar (9:33, 16:19). Die genezende middelaar wordt geschonken. We vinden hier een scherpe profetische tekening van de grote Middelaar, Jezus Christus, Die Zijn volk in de strijd om de overwinning van het Koningrijk komt vertrouwen en bevrijden en Zelf de overwinning geeft.

Het woord "losprijs" betekent eigenlijk "bedekking". Door aan Gods eis tot betaling voor de zonde te voldoen, bedekt de Middelaar de zonden van Job en ons (zie Heidelbergse Catechismus, antwoord 36).

Levensvernieuwing 33:25:

Door de genezing en bevrijding, die de Middelaar bewerkte, wordt het leven nu totaal anders. Het wordt een feest! Job en allen, die lijden aan de oorlog tussen de twee koninkrijken, krijgen hier een geweldige perspectief op de toekomst van Christus. Wat een verschil tussen de troostwoorden van de eerste drie troosters en de woorden van Elihu, de prediker van de Middelaar!

Het leven van de verlost zondaar wordt vernieuwd, de doods dreiging verdwijnt, en hij ondergaat als het ware een verjongingskuur! (zie Ps. 103: 5) Het leven bloeit op en is weer de moeite waard! Zo is het ook precies met Job gaan, zoals we in de laatste schetsen zullen zien.

De dankbare reactie [33:26v]

Nu God hem verlost heeft

en aangenomen en Zijn Verbondstrouw heeft getoond, antwoordt de verlost mens met gebed en lofverheffing, vreugde en dankbaarheid. In de gemeenschap met andere verlost mensen getuigt hij van zijn zonde en van zijn redding (v. 27, 28). Het antwoord op Gods reddingsdaden is aanbidding, liturgie, een leven dat religie is.

Hier vinden we de belijdenis van de grote doorbraak door het schema van de oude-testamentische wijsheidsliteratuur, dat bij monde van de drie vrienden telkens verkondigde: Loon naar werken; je krijgt wat je verdient. Hier is de boodschap: Je krijgt wat je niet verdient: aanneming, redding, een nieuw leven! Uit de dankbaarheid wordt de dienst van God geboren. Dankbaarheid is de enige goede motivatie voor onze dienst van Christus, onze christelijke acties. Wie dient vanwege het winstmotief komt bedrogen uit. Wie dient zonder dankbaarheid is niet gezegend. Als we werkelijk de Heere dienen uit dankbaarheid, zal ons leven — en niet in het minst het kerkelijk leven — steeds blijder en opgewekter worden!

Vragen:

1. Waarom is Elihu zo kwaad op Job en ook op zijn vrienden? Is het goed, om kwaad te worden om die redenen? 2. Hoe wordt men door lijden gelouterd? 3. Wat is altijd kenmerkend voor echte christelijke troost? 4. Hoe wordt Job zowel vernederd als opgeheven door de woorden van Elihu? 5. Is het gehele leven betrokken in de verlossing door de Middelaar? 6. Wat is de juiste reactie op de verlossingsdaden van God? 7. In welk opzicht is de troost van Elihu het omgekeerde van wat de drie vrienden zeiden? 8. Komt in ons kerkelijk leven de blijdschap en dankbaarheid duidelijk uit? Zo niet, hoe verbeteren we de situatie?

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De totstandkoming van onze natie: de immigranten

door Major Moore

Overgenomen uit Review, een tijdschrift van Imperial Oil Limited (Canadian Scene) —

Hoe meer we ons zorgen maken over onze toekomst, hoe meer de vraag zich voordeut: hoe zijn we eigenlijk zo ver gekomen? We zijn meer een verzameling van volken dan een volk op zichzelf en we hebben in het verleden veel te weinig aandacht geschenken aan dat waaraan we over het algemeen een volk leren kennen: onze kunst en letteren. Geen wonder dat we nergens houvast aan kunnen krijgen als we proberen vast te stellen wat we gemeen hebben.

De meeste Canadezen worden aangeduid met een dubbele nationaliteit, maar de Frans-Canadezen hebben er een grote hekel aan als zodanig aangeduid te worden. Het veel gebruikte motto "Je me souviens" maakt het duidelijk dat de Frans-Canadezen een gevoel van eigenwaarde hebben, dat zij voelen dat zij een eigen cultuur hebben. De culturele basis van Quebec's dreigement om zich uit onze Confederatie terug te trekken is een raadsel voor allen die geen aandacht besteden aan de belangrijkheid van de cultuur van een volk.

We gaan het echter niet hebben over Quebec's afschelding, maar over een aantal nieuwe films over de vorming van onze natie. De films worden uitgezonden door CBC-TV en de titel van de serie programma's is *The Newcomers: Inhabiting a New Land*. Het eerste programma is op 20 November uitgezonden. De originaliteit en de belangrijkheid van deze films juist in onze huidige omstandigheden begrijpen we pas goed als we er ons bij bepalen hoe het komt dat de Canadezen zo weinig trots zijn op hun verleden.

Mensen die naar de Verenigde Staten emigreerden voegden zich bij een natie die reeds een duidelijk op papier omschreven doel nastreefde. Waar zij ook vandaan kwamen zij probeerden hun verleden te vergeten en zij zochten hun heil in het "land of the free and the home of the brave". En in die tijd wist iedereen waar dat land was.

Zij die naar Canada gingen waren echter veel meer emigranten dan immigranten en zij trokken naar een land waar het volk meer verspreid was en meer als los zand aan elkaar hing dan in enig ander land in de wereld.

Zij bleven aandacht besteden aan hun culturele achtergrond, besteedden weinig aandacht aan Canada's verleden maar volgden nauwkeurig de historie van andere landen en zagen federalisme als een kostbaar ondernemen waaraan helaas niet te ontkomen was. Zij zongen "We

stand on guard for Thee", maar hadden geen flauw vermoeden wie die "Thee" was.

Als het waar is dat "verandering van spijs doet eten" dan moet toch Canada's verleden van een cooperatieve verscheidenheid heel wat interessanter zijn dan Amerika's homogeniteit. Tot voor kort hebben de historici echter weinig aandacht geschenken aan onze maatschappelijke evolutie en zich geconcentreerd op militaire en politieke gebeurtenissen en op dat gebied is er in Canada inderdaad weinig belangrijks gebeurd.

En toch hebben we met elkaar een experiment ondernomen dat van enorm groot belang is en het slagen of falen daarvan is van de grootste betekenis voor de toekomst van de hele wereld. Wat werkt er beter in een wereld waarin we steeds dichter bij elkaar komen, maar toch falen elkaar beter te leren kennen? Het Canadese culturele pluralisme of de Amerikaanse smeltkroes?

En dat is een vraag die niet alleen in Canada van belang is. Over de hele wereld doet deze vraag zich voor. En Canada's antwoord op die vraag wordt nauwlettend bestudeerd, omdat ons land nu eenmaal tussen de twee machtigste landen van de wereld ligt: de Verenigde Staten en Rusland. Ook in

Europa en Azie echter heeft men grote aandacht voor het Canadese antwoord. Onze maatschappelijke evolutie, die zo lang als onbetekend werd gezien, wordt nu in studieboeken als voorbeeld aangehaald. Als de wereld haar heil zoekt in een soort eenheid in verscheidenheid dan is Canada's ervaring niet alleen interessant, maar uiterst belangrijk. En plotseling komt dat ogenschijnlijk onbelangrijke experiment in het volle zoeklicht te staan.

Hoewel de Canadezen de unieke belangrijkheid van hun situatie niet meteen begrepen, zij zagen duidelijk waarin zij hun heil moesten zoeken: communicatie. Het is geen toevalligheid dat Canada al zo vroeg in haar bestaan een uitgebreid spoorwegnet bouwde en dat in Canada veel is gedaan aan de ontwikkeling van telefoon, telegraaf, omroep en film. Ons televisie netwerk dat een groter gebied bestrijkt dan enig ander netwerk in de hele wereld is van het grootste belang in onze pogingen om onze natie, waar het onder de meest gunstige omstandigheden nog wel spant, bijeen te houden. Onder moeilijke omstandigheden — en onze huidige problemen zijn daar een sprekend voorbeeld van — zou het wel eens onze enige redding kunnen betekenen.

Waar het in *The Newcomers: Inhabiting a New Land* om

gaat is Imperial Oil Limited. De film is gemaakt ter gelegenheid van het honderdjarig bestaan van de onderneming, dat in 1980 gevierd wordt en Maclean's schreef er over: "...een belangrijke stap op cultureel terrein door een onderneming die meer dan de meeste bedrijven grote aandacht besteed aan de publieke opinie over de activiteiten van de maatschappij. Gordon Hinch, onder wiens leiding de films gemaakt zijn, zei: "Ieder goed lopend bedrijf moet een open oog hebben voor de wereld waarin het haar activiteiten onderneemt. Imperial vormt een onderdeel van de samenleving en moet, net als iedereen, haar taak in die samenleving serieus aanvatten; we zitten allemaal in dezelfde boot. Imperial had een universiteitsgebouw kunnen schenken of studiebeurzen beschikbaar kunnen stellen ter gelegenheid van het honderdjarig bestaan, maar wij meenden dat het de hoogste tijd is dat we aandacht besteden aan ons maatschappelijke verleden, dat we beter begrijpen wie we zijn. En daarom meenden wij Canada het best te kunnen dienen met het maken van deze films.

De serie bestaat uit zeven programma's, en na zich eerst bepaald te hebben tot de oorspronkelijke bewoners van ons land, wordt er aandacht geschenken aan immigratie

uit Frankrijk, Engeland, Ierland, West Europees landen, terwijl in het laatste programma de schijnwerper wordt gericht op de na-oorlogse immigranten. Waar het om gaat in de films is de manier waarop de mensen uit al die verschillende landen geleerd hebben met elkaar om te gaan. Dat blijkt al uit de eerste film *Prologue*, met de inheemse bevolking zoals die door de eerste Europese immigranten gevonden werd.

De eerste film is gemaakt in samenwerking met de Gitksan stam in het Kispiox reservaat bij Hazelton in B.C. De Indianen van deze stam spelen in de film de rol van hun voorvaderen.

The Newcomers hadden niet op een beter tijdstip gemaakt kunnen worden. Wat er ook gaat gebeuren in ons land: deze films zullen stellig grote bekendheid verkrijgen onder hen die er een studie van maken hoe mensen met verschillende culturele achtergronden elkaar kunnen leren begrijpen en waarderen. De films tonen duidelijk aan dat culturele verschillen het best op culturele manieren overbrugd kunnen worden. Het zou wel eens kunnen zijn dat met deze gevoelige en onweerstaanbare films meer bereikt wordt dan met al onze andere zo vaak zelfzuchtige argumenten.

Trudeau over behandeling van Canadezen door Tsjechoslowakije

door John Best, Canadian Scene's Parliamentary Press Correspondent

De Canadese Regering heeft zich uitgesproken over de menselijke rechten in Tsjechoslowakije, het gebrek aan die rechten in dat land en de manier waarop Canadezen die uit Tsjechoslowakije naar Canada gekomen zijn door de Regering van dat land behandeld worden. De Regering in Praag is al jaren — op subtile en niet zo subtile — manier aan het proberen om de Tsjechen die na de oorlog het land ontvlucht zijn, te bewegen terug te komen of hun emigratie status te regelen.

Verleden jaar is deze campagne echter pas goed begonnen. Om zijn "emigratie status" geregelijkt te kunnen krijgen en te voorkomen dat de emigrant belast wordt met de misdaad zijn land verlaten te hebben, moet de emigrant tussen de \$200 en \$2.400 betalen. Hij moet dan eerst naar een Tsjechische ambassade of consulaat en daar in een interview een groot aantal inlichtingen verschaffen. Als hij verkiest niet mee te werken dan is er altijd de uitgesproken of onuitgesproken dreiging dat er represaille maatre-

gelen getroffen zullen worden tegen nog in Tsjechoslowakije wonende familieleden. Het gevaar bestaat dat zo iemand zijn familieleden nooit meer te zien krijgt. De Tsjechische Regering kan eventuele gewenste herenigingen voorkomen als het dat verkiest.

Tijdens een recente persconferentie noemde Prime Minister Trudeau dit een "onaanvaardbare behandeling van Canadese burgers".

en hij zei dat "zij op deze manier blootgesteld worden aan chantage". Een groot aantal Tsjechen die ten tijde van de Russische invasie van 1968 gevlocht zijn, zijn nu Canadese staatsburgers.

De heer Trudeau voerde aan dat de activiteiten die de Tsjechische Regering thans onderneemt in strijd zijn met het Verdrag van Helsinki, waarin voorzien wordt in de vrije beweging van mensen.

Mr. Trudeau zei dat de Canadese Ambassade in Praag had geprotesteerd tegen veroordeling van een aantal intellectuelen die zich openlijk hadden uitgesproken over de systematische veronachtzaming van de menselijke rechten in Tsjechoslowakije. Ook de Tsjechische Ambassadeur in Ottawa is op de hoogte gesteld van de gezichtspunten van de Canadese Regering.

KERSTFEEST VOORBIJ

Nu is het feest voorbij; de lichten gingen uit, Het engelenkoor verstomde; ook het ijle geluid van onze stemmen, die het lied van Bethlehem's stal gezongen hebben, ging verloren in 't heelal. Wij legden onze schaamle schatten voor U neer: Wat liefde, wat berouw. - Veel was het niet, o Heer. Wij hebben U nog lang niet alles afgestaan. Zijn wij daarom zo koud de stal weer uitgegaan? Geef ons dan nog een kans en trek ons in Uw trouw, En neem Gij alles, wat ik U niet geven wou.

Nel Bensch, Goudraad Uit Vlas

Etnische Pers: "Laten we handen ineen slaan"

(Canadian Scene) — Het bestuur van de Ethnic Press Association of Ontario heeft onlangs een verklaring uitgegeven waarin de organisatie de gezichtspunten van de

etnische pers betreffende de Canadese eenheid uiteenzet, en waarin tevens teleurstelling wordt uitgesproken over het feit dat de federale Regering gefaald heeft een derde lid

dat één derde van de Canadese bevolking zou vertegenwoordigen, toe te voegen aan de Task Force on Canadian Unity.

"Wij zijn er altijd al voor geweest om een rechtvaardige oplossing voor de problemen in Quebec te zoeken binnen het raamwerk van een democratisch proces van een vereind Canada. Een groot aantal Canadezen is naar Canada gekomen uit landen waar te weinig — of te laat — aandacht werd geschenken aan de ontevredenheid van bepaalde groepering van de bevolking. 'Wij zijn er van overtuigd,' zo werd in de verklaring gezegd 'dat er binnen het raam van de Canadese Confederatie een oplossing gevonden kan worden voor de

gerechtvaardigde klachten van de Frans Canadezen en dat hun verlangens bevriddigd kunnen worden."

"Alle Canadezen — niet alleen politici maar ook schrijvers, artiesten, musici en de "gewone mensen" — moeten de handen ineen slaan om een oplossing te vinden en begrip tonen voor de klachten en aspiraties van Frans Canada."

Er wordt in de verklaring aandacht gevestigd op het feit dat de etnische pers sinds de eeuwisseling duizenden immigranten heeft geholpen zich aan hun nieuwe land en omstandigheden te wennen, terwijl de leden van de etnische pers tevens iedere gelegenheid benut hebben de eenheid van ons land te bevorderen. De houding van de etnische pers is destijs door de Canada Ethnic Press Federation in een Brief bekendgemaakt aan de Royal Commission on Nilingualism and Biculturalism, terwijl een delegatie in 1969 in een vergadering met Eerste Minister Trudeau, er bij de Regering op aangedrongen heeft de etnische gemeenschap niet langer te negeren wanneer problemen van nationaal belang aan de orde komen".

"Ondanks het feit dat de etnische gemeenschap weer vergeten is bij de benoeming van de Task Force, blijft de etnische pers doorgaan met haar pogingen om positief te reageren wanneer de eenheid van onze natie bedreigd wordt".

Faces of unemployment

Continued from page 9
alternative Christian and specific.

Hopefully though, these matters will alert us to some of the ways in which the pain of the unemployed can be eased. If we as a community of believers are to be a salting salt, we will have to spend much time in supporting the unemployed not only personally but also with alternative

ways of living in society so that we can begin to bring healing — even now!

This article was written in co-operation with Sander Griffioen, of the Institute for Christian Studies. Many of the ideas originate with a speech he gave at the Summer 1977, AACs conference and personal conversations since then on this article.

Goed met elkaar kunnen opschieten is belangrijk.

Dit doet Ontario voor de ontwikkeling van een betere verstandhouding tussen volkeren.



Terwijl de verschillen in de maatschappij groter worden, kunnen er van tijd tot tijd spanningen ontstaan in de gemeenschappen. Het is onze verantwoordelijkheid individuen, groepen en gemeenschappen te helpen bij het oplossen van moeilijkheden die kunnen ontstaan en de spanning te verminderen zodat er een beter begrip en respect mag worden bereikt.

De Ontario Human Rights Code is ontworpen om de rechten en waardigheid van alle mensen te verzekeren, zonder acht te slaan op ras, geloof,

kleur, nationaliteit, afkomst, plaats van herkomst, leeftijd (40-65), sexe, en of u gehuwd of ongehuwd bent.

Gevoegd bij onderzoeking en bemiddeling betreffende klachten over discriminatie op het gebied van werkgelegenheid, huisvesting, publieke diensten en faciliteiten, advertenties voor banen en het plaatsen van borden en aankondigingen, werkt de Ontario Human Rights Commission voor een gezondere relatie tussen groepen op het gemeenschappelijk vlak.

Adviezen aan de gemeenschap is een van de belangrijkste rollen van uw Ontario Human Rights Commission. Wij streven naar het neerhalen van communicatiebarrières tussen groepen, door samen te werken met vertegenwoordigen, instituten en de gemeenschap zelf. Bij het verklaren van beide, de rechten en de verantwoordelijkheden van alle inwoners in deze provincie, geloven we dat de oogmerken en de bedoelingen van de Code bereikt kunnen worden.

Als u graag meer inlichtingen wilt hebben, of hulp, neem dan contact op met het dichtsbijzijnde kantoor van de Ontario Human Rights Commission:

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Notes of Thanks

DEWEERD: Jan & Stien deWeerd, would like to thank all those who made our anniversary a very special day, one we will always remember. Thank you for the many cards and best wishes and gifts. May God bless you all. R.R. #1 Londesboro, Ont.

KITS: We sincerely thank our children and grandchildren, relatives and friends for all the good wishes, gifts, letters and many cards received on our wedding day. Above all we pray the Lord for His blessings in the years to come. Mr. & Mrs. H.J. Kits, Site 4, Box 1, R.R. #2, Red Deer, Alberta.

WYNANDS—POORT: As parents of Neil and John we would like to thank all our friends, families and neighbours for the many ways in which you all have helped us in the days following the accident on November 25, 1977, that took the earthly lives of our beloved boys. We thank our faithful God for giving us the assurance that life with Him forever is better than with us here below.

Through your prayers we have received all the comfort and strength we needed in this time of sorrow and rejoicing.

We wish you all a meaningful celebration of the birth of our Saviour and God's blessing for the New Year.

Richard & Alida Poort
 Mike and Ann Wynands

Births

BICK: With thankfulness to God, the Creator of life, we welcome with love our son and brother DARYL SHAWN, born on Friday, November 25, 1977 at 1:13 a.m. at McMaster Medical Centre, weighing 9 lbs 5 oz. Harry & Yellie Bick (nee Vanderwerff); Paul, Allan and Jason. R.R.#2 Hamilton, Ont. L8N 2Z7.

DAM: René and Anne. The Lord has entrusted into our care another child MICHELLE CHRISTINE, born Nov. 16, 1977. A little sister for Connie, Bill, Judy, Rene and Jennifer. 38th grandchild for Mrs. C. VanderKruk and 21st for Mr. and Mrs. Wm. Dam. West Flamboro, Ontario.

ELGERSMA: With thanks to God we joyfully announce the birth of our daughter, AMY LOUISE born November 17, 1977. Proud parents are George and Margaret Elgersma (nee Tilstra). 1st grandchild for Mr. & Mrs. Glen Tilstra and 7th for Mr. & Mrs. Andy Elgersma. 285 Paisley Road, Guelph, Ontario, N1H 2P8.

GLASBERGEN: The Lord has blessed us with a second daughter, CAROLYN JOANNE on December 5, 1977. A sister for Lisa Joy. 13th grandchild for Mr. & Mrs. Peter Glasbergen and third for Mr. & Mrs. Paul Doppert. Grateful parents are Paul & Elly Glasbergen, 107 Hillview Rd., St.Catharines, Ont. L2S 1S8.

STEVENS: We praise the Lord, the Giver of life for the birth of our first child, a daughter, KAREN, born on November 30, 1977. Second grandchild for Mr. & Mrs. Max Reiniers, Moorefield, Ont. and third grandchild for Mr. & Mrs. Ralph Stevens, Drayton, Ont. Happy parents are: Fred and Evelyn Stevens, 72 Hadley Crt. Bells Corners, Ottawa, Ont. K2H 8M6.

WAGTER: We've received a beautiful gift from the Lord. The birth of our second child a son MARK JONATHAN on Dec. 11, 1977. A little brother for Paul Edwin. Second grandchild for Mr. & Mrs. Adrian Dekker, Woodstock, Ont. and eleventh grandchild for Mr. & Mrs. Berend Wagter, Dunnville, Ont. Thankful parents are Herman & Josie Wagter, R.R. #1 Dunnville, Ont. N1A 2W1.

Births

HUNSE: John and Ellen (Winter) gratefully announce the Lord's gift of a baby girl, LAURA ALISON, born December 7. Much thanks to the many relatives and friends for their support in prayer and help during the long wait.

YPMA: Louis and Sheila (nee Tuininga) Ypma wish to announce the arrival of LLOYD SIMON, born Nov. 20, 1977. We thank the Lord for His mercy and blessing. Lloyd is a welcome brother for Lyle and Tanya Taber, Alberta.

Anniversaries

1952 1977
 London Mt. Brydges
 We have the privilege of celebrating on December 28, 1977 the Lord willing the 25th year of marriage of our parents

HENDRIK BLOEMENDAL
 and
 MARY BLOEMENDAL
 (nee Bruinink)

We have the deepest joy and gratitude to God for having given them many years together and pray that the Lord will continue to bless and guide them for many more years. With love from your thankful children and grandchildren.

Mt. Brydges, Ont.—Jane & Marinus Noordermeer
 At home—Elbert

Henrietta
 Bernard
 Open house to be held on December 28th, 8 p.m. at Mt. Brydges Townhall. Home Address: R.R. #4, Mt. Brydges, Ont., N0L 1W0.

1952 1977
 With joy and thankfulness to our Father in Heaven, we celebrated on December 19, 1977 the 25th wedding anniversary of our parents:

HILBERT DEROO
 and
 HENNY DEROO
 (nee Steenbergen)

Happy Anniversary Mom and Dad! We pray the the Lord will continue to bless you in years to come. Grand Rapids, Mich.—Mary & Jack St.Thomas, Ont.—Tilda and Syd Strathroy, Ont.—Jim Medicine Hat, Alta.—Harry Grand Rapids, Mich.—Judy At home—Ron, Linda and Paula Home Address: R.R. #1 Strathroy, Ont. N7G 3H3.

Anniversaries

1942 1977
 The Lord willing, we hope to celebrate the 35th wedding anniversary of our dear parents and grandparents on December 23, 1977.

WOBBE BYLSMA
 and
 PIETJE BYLSMA (nee Venema)

We pray that God may be with them for many more years to come. Their thankful children and grandchildren. Exeter—Theresa and Jim Brand; Marsha, Jamie and Tracie Blyth—Chris & Aukie Bylsma; Karen, Sheila, and Adam Blyth—Ruby and John Bylsma Mark and David Goderich—Ann and Terry Kaastra at home—Wibbina Cory and John (engaged) Pat R.R. #1, Blyth, Ontario, N0M 1H0.

1952 1977
 The Lord willing, on Monday, December 26, 1977 we hope to celebrate the 25th wedding anniversary of our parents and grandparents.

JAN & GIERTJE SIPKENS
 (nee DeJong)

We are thankful to God for the years He has given them together and pray that He will continue to bless them for many more years. Congratulations and love from Wyoming, Ont.—John & Hilda Sipkens; Johnny, Shelley Sarnia, Ont.—John & Pat Groendyk Home Address: R.R. #1, Wyoming, Ont.

We are thankful to the Lord to have celebrated on December 21, 1977, the 25th wedding anniversary of

ADAM VADERVELDE
 and
 ANNEKE VADERVELDE
 (nee Stienstra)

You have set the Lord always before us, because He is at our right hand and we shall not be moved. Our hearts are glad and we rejoice in glory.

May He grant you many more years together for each other and for us. Their thankful children:

Hessel & Audrey VaderVelde Arnold & Pam (engaged) Theresa & Harry (engaged) Beachburg, Ont.

Anniversaries

1938 1977
 "If you don't go with us, don't let us move a step from here," (Exodus 33:15) has been the prayer of our parents and grandparents.

JAN WILLEM DUTHLER
 and
 SARA DUTHLER (DenHamer)

since that day 40 years ago, when they choose this to be their wedding text.

With thankfulness and praise to God we hope to celebrate this anniversary D.V. on January 6, 1978.

Hamilton, Ont.—Bill and Hennie Duthler; Connie, John and Henry Breslau, Ont.—Sary and Ted Brouwer; Sara, Gary, Lisa

Edmonton, Alta.—Alice Klapwyk; Michael, Anita, Robert, Philip, Wayne, Monique Niagara on the Lake, Ont.—Audrey and Hank Boer; Tamara, Darrell, Thalia, Michelle, Rachel, Duane

Sarnia, Ont.—Gary and Drika Duthler; Adriana, Sarah, Daniel, Tony

Putnam, Ont.—Jeannette and Ben Vanderlugt; Sharon, Peter, Steven There will be an open house from 1 p.m. - 4 p.m. on Saturday, Jan. 7, at their sons house at 86 Burrwood Dr. in Hamilton, Ont.

Obituaries

On December 1, 1977, God, in His infinite mercy, took home, through a tragic car accident, our dearly beloved president,

MIEN KAP

Two of her daughters,

HELEN and JOAN entered into glory with her at the same time. She knew herself to be a child of the King, and so she was found worthy to wear the crown of life forever.

We as members of the ladies' society, Belijden en Beleven in Sarnia, continue with the assurance that our faithful Father will strengthen her husband and family, as He promised in His Word: they who wait for the Lord shall renew their strength. Isaiah 40:31

Members of

Belijden en Beleven

On Thursday, December 1, 1977, the Lord suddenly called to greater glory our dear friend,

MRS. WILHELMINA KAP
 with her two daughters:

HELEN and JOAN

We commit our long time friend J. Kap and his family to the care and comfort of the Lord.

Kees and Gre Van Vliet
 John and Fenny Janssens
 John and Bets Veeneman

Sarnia, Ont.

Op Dinsdag Nov. 29, 1977 nam de Here plotseling tot Zich Zijn kind, onze lieve vrouw, moeder, en oma.

MARGJE KARSTEN-STREUTKER in de ouderdom van 76 jaar.

Wij missen haar, maar troosten ons met haar laatste gesproken worden van Ps. 121.

Haar diep bedroefde man: R. Karsten, Edmonton

Kinderen:

Calgary, Alta.—John & Edna Karsten

Lethbridge, Alta.—Grace & John Koolker

Coalhurst, Alta.—Ralph & Audrey Karsten

Picture Butte, Alta.—Ann & John Ketel

Houston, B.C.—John & Ann Karsen

Claresholm, Alta.—Ken & Theresa Karsten

Smithers, B.C.—Ted Karsten

Edmonton, Alta.—Hilda and John VanderLeest

Smithers, B.C.—Peter & Jean Karsten.

Klein en achterkleinkinderen.

301 Emmanuel Home 13425 57 St., Edmonton, Alta. T5A 2G1.

Season's Greetings

Wij wensen familie-vrienden en kennissen een gelukkig 1978.
 Hein-Tinle-Hein R Klip, Balingenbrink 67, Emmen-Nederland.

Gezegende Kerstdagen en Nieuwjaar aan familie, vrienden en bekenden.

Mrs. J. Rintjema, 11 Patton St., Apt. 106, Grimsby, Ont. L3M 3M4.

Wishing all our relatives and friends a Blessed Christmas and Happiness throughout the New Year. With Seasons Greetings, Melle & Ann VanderWal, R.R. #3 Clinton, Ont. N0M 1L0.

We wish all our relatives and friends a blessed Christmas and Gods continued guidance throughout the New Year.
 Bill & Lida Weima and family, R.R. #1 Dungannon, Ont. N0M 1R0.

To all our relatives and friends we wish a blessed Christmas and Gods guiding hand in and throughout 1978.
 Jack and Tina deJong and the boys, 9 Stanley Ave., Grimsby, Ont. L3M 2J5.



Mr. & Mrs. L. Looyen wensen hun familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
 Sunset Homes, Apt. 107, St.Catharines, Ont.

We wish all our relatives and friends a blessed Christmas and the Lord's blessing in the coming year.
 Cornelius and Piertje Mantel-Vriend, R.R. #1 Millgrove, Ont.

Classified Advertising

Obituaries

Vanuit Edmonton ontvingen wij op 29 november 1977 het droeve bericht dat voor ons onverwacht maar op God's tijd de Heere tot zich heeft genomen onze lieve schoonzus en tante

MARGJE KARSTEN-Streutker

Zij was bijna 77 jaar oud. Haar leven was een leven dicht bij de Heere, waarvan haar man en kinderen en allen die haar van nabij gekend hebben getuigen van kon den zijn.

Drayton, Ont.—Mr. & Mrs. P. Karsten

St. Catharines, Ont.—Mrs. A.R. Kiers

Harderwijk—Ds. & Mrs. Joh. Kar (The Neth.) sten

Hamilton, Ont.—Mr. & Mrs. A. Mulder

Jarvis, Ont.—Mr. & Mrs. J. Karsten Neven en nichten.

Na een langdurig ziekbed heeft de Heere van ons weggenomen op 27 November ons getrouw lid

MR. JAMES FRANCIS POTTER

Zijn leven was Christus, het ster ven gewin! Wij missen hem zeer! De Heere sterke zijn familie en special zijn zuster Mrs. Frances Dieleman voor wie hij een grote steun was!

Namens de bejaarden club van de Chr. Reformed Church en van de Free Chr. Reformed Church van St. Thomas.

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him and his righteousness to children's children

Psalm 103:7

On December 6, 1977, the Lord suddenly took to His heavenly home, our beloved husband, father and grandfather,

DIRK TENSEN

at the age of 65. Beloved husband of Margaret Tensen (nee Kamerman).

Beloved father of

Charles & Dorothy Hellinga (nee Tensen)

John & Dietz Tensen

Klaas Tensen & Kim Johnston

Beloved grandfather of Richard, Bruce, Shawna, Michael, Cheryl, Derek.

Funeral was held December 9, 1977.

God in His infinite wisdom took to Himself on November 22, 1977 our dear daughter, sister, sister in law and aunt,

WILMA VAN RYS (nee Byma)

in her 35th year.

May the Lord in His mercy comfort Len and his children.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us." Rom. 8:18

Kitchener—Mr. & Mrs. Ray Byma

Saskatoon—Sid & Jennie Byma

Bramalea—Barb & Carl Duikema

Kitchener—John & Trudy Byma

Mississauga—Tina Byma

and nephews and nieces.

On Friday, Dec. 2, 1977 our Heavenly Father took unto Himself, to be with Him in glory, after a short but severe suffering, our beloved son-in-law, brother-in-law and uncle,

WILLEM VELLENGA

beloved husband of Tettje Elzinga. That he may now sing in the choir of the redeemed, which he loved to do during his lifetime, is our comfort.

II Cor. 5:1.

Heit and Mem Elzinga

George and Clara de Vlugt & family

George and Geraldine Elzinga & family

Minnie and Annie VanderMolen & family

Personal

A young Dutch-Canadian girl is looking for two girls to share a basement apartment (not yet found) in the Scarborough area. Write to: Anna Overweg, 95 Packard, Scarborough, Ont. M1P 4K7.

Als u de waaromtrent weet van enige van de volgende personen contact dan a.u.b. de Consulate of the Netherlands, 10 King St. E., Toronto, Ont. M5C 1C3 (Tel. 416-364-5443)

WIERNSMA, K., geboren op 19 oktober 1912, op 19 juni 1952 naar Canada vertrokken, laatst wonende aan het adres: Salonwagen eind Bonairestraat Groningen.

WESTENDORP, H., geboren op 13-5 1912, op 21 mei 1952 naar Canada vertrokken en laatst wonende aan het adres: A20 Zweeloo, (Dr.)

ROMANAWICZ, S., geboren op 19 sept. 1912, op 14 oktober 1963 naar Canada vertrokken en laatst wonende aan het adres: van Vollenhovenstraat 62, Eindhoven.

BLOMSMA, W.A., geboren op 27 juni 1912, op 30 juni 1952 naar Canada vertrokken en laatst wonende aan het adres: Kanaaldijk C41 B Mierlo.

VAN DE BERG, S., geboren op 5 oktober 1912, op 8 mei 1953 naar Canada vertrokken en laatst wonende aan het adres: Stadpad 127 f, Britsum.

ROUKEMA, J., geboren op 22 februari 1945, heeft eerst in Great Britain gewoond en vervolgens naar Canada vertrokken en laatst bekende adres in Nederland is Spijkenisse.

WERKMAN, Albertus E., geboren op 31 mei 1912, op 15 juni 1955 naar Edmonton, Canada vertrokken, en laatst wonende aan het adres: Julianalaan 11 Leeuwarden.

JANSEN, W.H., geboren op 6 augustus 1912, in 1959 naar Canada vertrokken en laatst wonende aan het adres: Noordwijkerweg 64, Katwijk a/d Rijn.

BOS, Fokke, geboren op 20 november 1911, op 23 augustus 1951 naar Canada vertrokken.

VERSCHURE, T.M., geboren op 19 juni 1949 te Orange, Frankrijk, op 6 juni 1977 naar Vancouver Canada vertrokken en laatst wonende aan het adres: St. Mariastraat 51b, Rotterdam.

VAN DE LEEMKOLK, Bertha Pauline, geboren op 31 augustus 1917 te Djarkarta, echtgenote van W.B. Schippers laatst wonende aan het adres: Bay Street 199, Toronto, Ontario, Canada.

VISSE, Gerrit Willem, geboren op 26 september 1909 in de loop van 1951 naar Canada vertrokken.

LASKOWSKI HENDRIJK, geboren op 15 oktober 1912, te Warschau. Poolse nationaliteit, laatst wonende aan het adres: Wijk 4 nr. 429 te Vriezenveen.

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Small, nice, well-kept 3 bedroom home on a 3/4 acre lot, on paved road, just off Highway, in Cathcart. Suitable for couple or small family. Available mid December. Call 416-822-4455, or 519-424-9192.

January 1, 1978, opening for 2 male students in a house, about 1 mile from the 2 universities in Waterloo. Phone: 519-886-1369 or 416-945-8281.

Apartment for rent in farmhouse with heat and hydro on Highway No. 7.

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For Sale or Rent with option to buy in St. Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: Mr. Henry Poortinga, 25 Old Oxford Rd., St. Catharines, Ont. L2M 2J7 or phone [416]934-1689.

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SARNIA, ONTARIO

Teachers Needed

BRANTFORD:

Because of family circumstances the Brantford Christian School is urgently in need of a teacher for combined grades 1 and 2 (18 students) as soon as possible. Please forward applications to Mr. William Slofstra, Princ., Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school) or 753-9557 (home).

COLLINGWOOD:

Due to the passing of our principal, the Collingwood District Christian School is in need of a teacher (grades 5-8, 11 pupils) starting in Jan. 1978 or as soon as possible. Our preference is for a teacher who would be our principal for the next school year. Sent full resume with application to: Collingwood District Christian School Association, c/o Secretary of the Board, R.R. #3, Box 69, Stayner, Ont. L0M 1S0.

LADNER:

Ladner Chr. School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb. 1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal, Ladner Chr. School, 5280 - 48th Avenue, Delta, B.C.

VANCOUVER: By the end of March 1978, Vancouver Christian School will be in need of a teacher for its combined grade 3/4 classroom. Please send your application to Frank DeVries, c/o the school, 5621 Killarney Street, Vancouver, B.C. V5R 3W4.

Help Wanted

Permanent position on modern dairy farm near Winnipeg. Automated Harvestor feeding and manure handling systems and milking parlor. Experience in milking, feeding and general farm equipment required. Applicants must state references, experience, marital status and wages expected. Modern bungalow provided. Please write to Box #4242, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Advertising with us brings results.

Help Wanted

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Challenging position with progressive medium sized company in south-western Ontario. Applicant must have experience in residential construction and development; must have full knowledge of all building codes; will be in charge of estimating and cost control; material requisitioning, and scheduling. Professional Engineer is preferred, although not a must. Salary to commensurate experience. Reply in confidence to: Box 4244, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Career Opportunity

We have an opening in our office for an independent young person to take care of our office work. The position requires primary book-keeping experience, receptionist duties and attending to walk-in clientele. The opening is with a printing firm in the Hamilton, Ont. area. Send letters and resumes to box #4235, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Full time experienced meat cutter

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St. Catharines, Ont. L2R 4L3

The Hamilton District Christian High School

28 Athens St.
Hamilton, Ont. L9C 3K9

will be in need of an English teacher, beginning the 2nd semester.
January 1978.

Please send resume to:
Mr. John E. Top, principal
Phone: 416-389-3411

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Devotions according to Matthew

A Sense of His Presence by John Killinger, published by Doubleday; price: \$5.95.

Reviewed by Mrs. Sara Hoogsma

Finally a devotion book that leads us through a entire whole Bible book. And this is only the first in a series projected by John Killinger, a Professor of Preaching, Worship and Literature.

In the 84 devotional readings in **A Sense of His Presence** Killinger guides us verse by verse through the gospel of Matthew. Valuable historical and cultural background information, interwoven in the meditations, make the gospel of Matthew and its message more alive and easier to understand. Each meditation is followed by a contemporary prayer.

Excellent material for family or personal devotion time!

A collection of reflective quotes

Wings of Joy by Joan Winmill Brown; published by Revell, New Jersey; 191 pages; price: \$8.75; Fleming H. Revell Co., Old Tappan, New Jersey.

Reviewed by Jocelyn Langendoen

The author of this book was converted at a Billy Graham Crusade and starred in the movie **A time to run** produced by the Billy Graham Association. **Wings of Joy** is a collection of poems and quotes, famous and not so famous. Some of the people Joan Brown quotes from are: Shakespeare, Peter Marshall, Abraham Lincoln, Billy Graham, Johann Bach, Emily Dickinson, Dale Evans Rogers and Roosevelt. You will find that most quotes are interesting and meaningful.

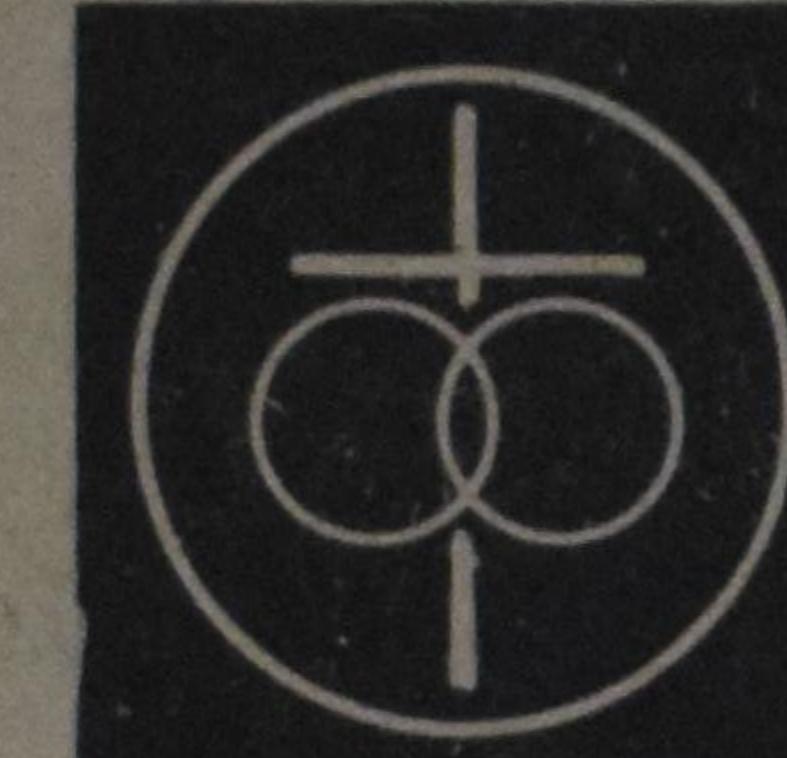
The author uses many of her favorite scripture passages. She begins each chapter with a little story and ends it with a prayer.

In this book you can find thoughts on comfort, love, joy and hope. These are the titles of some of the chapters as well as service, nation, character, beauty, home, age, youth, Easter, Christmas, Jesus Christ and Immorality. It is a book that you would not read all at once but rather is very interesting to page through now and then.

The book has a neat appearance. It is worth the money for anyone interested in quotes.

Christian Stewardship Services executive director, Harry Houtman, plans to be in British Columbia for two weeks from January 23 to February 3. If anyone would like to discuss with him the making of a will, estate planning, annuities, etc. that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ontario, M5S 2G8. (416) 598-2181, evening-1(416)461-1207. U mag ook in het Nederlands Schrijven of bellen.

25th Anniversary
The Dutch Ladies Society
"Principia Ano"
of Brampton, Ont., hopes to celebrate their 25th anniversary D.V. on Sat., Jan. 14, 1978 at 6:30 p.m. in the Immanuel Christian Reformed Church, Brampton. A light supper will be served. All former members are cordially invited to help us celebrate this happy occasion. If you plan to attend please contact Mrs. Sinkgraven at R.R.#2 Brampton, L6V 1A1 or phone 416/843-1035.



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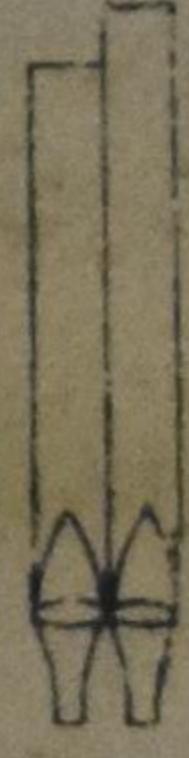
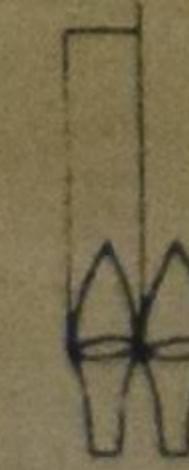
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LET'S PLAY CHESS

THE OCTOBER LADDER

Contestants (Points)	4	2	3	2	11	Sub-Total	Previous Total
H. Douma Wellandport, Ont.	0	2	3	2	7	84	91
M. Mellissen (IV) Winnipeg, Man.	4	2	3	2	11	54	65
G. Bloemendaal (II) Brampton, Ont.	4	2	3	2	11	46	57
J. Willemsma (I) Wilsonville, Ont.	0	0	0	2	2	45	47
H. Brouwer Saanichton, B.C.	0	2	3	2	7	34	41
J. Wilms (II) Lindsay, Ont.	4	2	0	2	8	32	40
K. Amsinga (II) Strathroy, Ont.	4	2	-	2	8	31	39
B. Cooke Prospect Park, N.J.	0	2	3	2	7	Welcome!	7
F. VandeWoude Renfrew, Ont.	0	2	2	2	6	Welcome!	6

Comments:

First of all, hearty congratulations to Mr. Douma who reached the top rung of the Ladder. You will receive a book prize from the publisher. Also, a warm welcome to the two newcomers on the bottom rung, Mr. VandeWoude and Mr. Cooke. I hope all three of you will have a lot of enjoyment climbing to the top (again).

Most "ladderites" found the two-mover easier than the five-mover which is obvious from the scores. Both #717 and #718 have more than one threat. The authors did that so Black can stop all except one of them — a tricky and difficult theme to perfect.

OCTOBER SOLUTIONS

#715 (Guttmann)

Key: 1. Q-RE, R-B1; 2. Q-Qn3 ch., K-B1; 3. Q-NTch., K-Q1; 4. QXPch., K-K1, 5. Q-Q7 mate
Tries: 1. Q-Q3? or K7?, R-R1 no mate in 5 1. Q-R7? K-R1 2. Q-K4, P-R4 no mate in 5. 1. Q-Q5? P-R3, 2. K-Q7, R-R1, no mate in 5.

#716 (Van Derven)

Key: 1. Q-B7 threat NXP mate

#717 (W. Speckmann)

Key: 1. KXP threats: 2. K-B8 and 3. R-B6 mate or 2. Q-B5 and 3. R-K7 mate.

#718 (Laaksonen)

Key: 1. B-K5 threats: 2. N-R6 or, N-B3, or N-N3 mate.

DUTCH SOLUTIONS

#715: 1. Dh3, Tf8; 2. Db3 sch., K-c8; 3. Db7 sch., Kd8; 4. Dc7; sch, Ke8; 5. Dd7 mat.

#716: 1. Dc7 dr. 2. Ph5 mat.

#717: Kg7, dr. 2. Kf8 en 3. Tf3 mat of 2. Dc5 en 3. Te7 mat.

#718: Le5dr. 2. Pd6 of 2. Pc3 of 2. Pg3 mat.

CALENDAR OF EVENTS

Canadian Reformed Theological College lecture series.

Jan. Five consecutive Thursdays, 8 p.m., college building, 374 Queen St. S., Hamilton, Rev. G. Van Dooren, lecturer. Theme: The teaching ministry of the church: the preaching ministry, teaching the four fundamentals, training for the offices, talents for building up the Body, equipped for Kingdom service. Admission is free.

January 5 **Daybeat**: Doug Hall interviews CJL's Executive Director on CHCH-TV (Hamilton, Channel 11) from 10-11a.m. This same program can be seen shortly afterwards on CKVR-TV (Barrie); CKNC-TV (Sudbury); CFCL-TV (Timmins); CHND-TV (North Bay); CKPR-TV (Thunder Bay); CKND-TV (Winnipeg); CITV-TV (Edmonton and Red Deer); CFAC-TV (Calgary and Lethbridge). Watch for local announcements or call the station.

Next issues of C.C.:

Dated	Mailed	Ad deadline
There will be no Dec. 30 issue.		
Jan. 6	Jan. 4	Jan. 2
Jan. 13	Jan. 11	Jan. 9
Jan. 20	Jan. 18	Jan. 16

Books

In case you wondered about Vern S. Poythress

Philosophy, Science, and the Sovereignty of God by Vern S. Poythress, published by Presbyterian and Reformed Publishing Co., 1976; pp. 244; price: \$7.50. It is available at Speelman's, Toronto.

Reviewed by Rev. J. Tangelder

Dr. Poythress makes a valiant attempt to uncover "some biblical foundations for science and the philosophy of science." (p. xiv) He tries to demonstrate how the Bible

Training procedure for native missionaries

Adventures in Training the Ministry. A Honduran case study in theological education by extension, by Kenneth B. Mulholland, published by Presbyterian and Reformed Publishing Company, 1976, pp. 219; price: \$5.95. It is available at Speelman's, Toronto.

Reviewed by Rev. J. Tangelder

What is Theological Education by Extension (T.E.E.)? It is a modern development in theological education which originated in Latin America but is being used in Africa and some parts of Asia. It is not a theological educational system that is set over against residential seminaries and Bible schools. Its purpose is to train national church leaders in their own cultural setting. T.E.E. is for every church member according to his ability.

can "serve as a preliminary to many Special Studies." (p. 162) He calls his book a "Refined Boundary Evangelical Study, that is, Evangelical Philosophy or Philosophical Theology, with special interest in Philosophy of Science and Philosophy of Study." (p. 163)

Dr. Poythress is sharply critical of Dr. Dooyeweerd without developing an adequate substantiation of the charges. Dr. Poythress contends that the cosmonomic philosophy cannot make a serious claim to be "Reformed Philosophy." This is a very

ties and involvement in the activities and life of the church. It also makes it possible to train people who are in poor financial circumstances. The training is usually done in night and weekend classes. Local situations determine the place and time of the teaching program.

Dr. Mulholland's work is a significant contribution to the understanding of T.E.E. It will help all who are involved in it through the issues raised and to evaluate the benefits and weaknesses of the program. Dr. Mulholland's practical experience in T.E.E. in Honduras makes him uniquely suited to discuss the issues. For three years, 1968-1970, he organized, directed and taught an extension program of the Evangelical and Reformed Church in Honduras. I highly recommend Dr. Mulholland's book to every student in missiology.

serious charge!

Dr. Poythress claims that Dooyeweerd's New Critique "is constantly engaged in Slippery Reductionism....New Critique is in fact a veritable masterpiece of Slippery Reductionism." (p. 180) Slippery Reductionism is defined in the glossary as "the ambiguous use of key terms in

a broad sense and in a narrow sense, in order to construct a non Christian ultimate explanation of the Cosmos." (p. 231)

The book has some major weaknesses. The author touches upon many issues without fully developing them. Dr. Poythress also delights in difficult terminology. Why use a simple word if you can find a

difficult one? No wonder that 30 pages for an explanatory glossary are needed.

*Do you appreciate C.C.?
Let others benefit from it too.
Give them a subscription.*

Church growth in Korea

The Planting and Development of Missionary Churches by Rev. John L. Nevius, D.D., published by the Presbyterian and Reformed Publishing Company, Nutley, N.J.; pp. 92; price: \$1.75 (reprint)

Reviewed by Rev. J. Tangelder

Dr. John Nevius (1829-1893) was asked by 7 young missionaries in Korea to give them 2 weeks of instruction in the missionary methods which he had propagated in a series of articles in the *Chinese Recorder* of 1895. To these two weeks of meetings and to the application of the principles set forth in a series of articles, later collected in this book of 92 pages, many missionaries in Korea attributed much of the growth of missionary work in that country. There were only 100 communicants at the time the principles were adopted. Today, there is a large, full-grown, self-propagating, and self-governing church in Korea.

But why reprint an old book? Our world has changed so very rapidly. Dr. Bruce F. Hunt, in his foreword, rightly

says: "Dr. Nevius' principles are pertinent, challenging, and timely, rather than old-fashioned and out of date, as the time of their writing might indicate." Dr. Nevius' principles are "an attempt to fulfil our Lord's commission, not only to disciple all nations, but to teach the disciples all things, and to bring the gospel to bear on every phase of life." Furthermore, Dr. Nevius' scheme of starting from the very beginning to make the work self-propagating, self-governing and self-supporting are valid today.

The difficult question on the mission field always is: "When must the authority and financial burden be shifted from the Mission to the national church?" Dr. Nevius says: "I believe that the injudicious use of money and agencies depending on money have retarded and crippled our work and produced a less self-reliant and stalwart type of Christians than we otherwise should have had. I should exceedingly regret if the statement just made or any other statement in these letters should be understood or construed as intimating that the use of money in carrying on

missionary work is not legitimate. In the nature of things pecuniary aid is an absolute necessity, not only for sending out and supporting well qualified and accredited missionaries, but also for hospital and dispensary work, for the preparation and dissemination of a Christian literature, for establishing higher institutions of learning and for furnishing, as needed, grant-in-aid for primary or preparatory schools. In supplying the funds thus required all Christians have the opportunity of sharing in the privileges and self-denials of the work of preaching the gospel to every creature. Far more money is needed for the actual demands of the work than has hitherto been given." (pg. 91)

Dr. Nevius' book is not just for missionaries or members of mission boards; it should be in the home of each church family as it deals with the work of the ministry, the exercise of congregational discipline, stewardship, new converts. I heartily recommend this little but well-written book. The book is available at Speelman's

A Reformed view of theology

A Half Century of Theology, by Dr. G.C. Berkouwer, published by W.B. Eerdmans Publishing Company, Grand Rapids; 268 pages; Price: \$6.95.

Reviewed by Rev. J. Kuntz

This is a most interesting book (an "eyewitness account"), written by a man who for many years has played a most important role on the field of theology in this century.

Professor Berkouwer became a student in 1922 and had, from the beginning, a vivid interest in the theological movements of his time. He himself speaks about this interest as "curiosity", and is convinced that without genuine curiosity theology will not do well.

Those who know the author, have enjoyed his lectures (how unforgettable!), or who have read his *Studies in Dogmatics*,

know that he combines a thorough knowledge of Reformed theology with an amazing insight in what non-Reformed theologians have to say, Protestant as well as Roman Catholic. It is that remarkable combination (also found in Dr. Herman Bavinck) which makes the reading of this book such a delight.

Prof. Berkouwer takes us along on trips close to home, writing on subjects and events in which particularly the Reformed Churches were heavily involved; but he also brings us there where we have a wider view and can overlook theological developments about which many Reformed people know next to nothing.

You hear about men like Bavinck and Hepp, Netelenbos, Geelkerken and Hoeksema; but you also hear about the views of men like Barth, Moltmann and Pannenberg. Important subjects like election and the authority of the Scriptures receive the full attention of the author. Again and again he shows that today

"we are wrestling with questions put on the agenda a half century ago."

The book has, more than other works of the author, a very personal character. Dr. Berkouwer is not afraid to admit that some of his views have changed over the years. He knows all about the theological unrest of our days, but he is no pessimist, because there is also light, and that light "comes in the form of a promise: Seek and ye shall find!" I expect that many readers will not share his optimism.

If you want to read an interesting book on what went on in theology during the last 50 years (especially as far as the European scene is concerned), and you possess some of that theological curiosity about which we wrote about, you should buy this book.

Dr. Lewis B. Smedes has given us an excellent translation and made this book accessible for a wide circle of readers.

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